

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

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## GULFPORT, MISS.

First Baptist church of Gulfport having great revival. Five hundred in Sunday school; fifty-four additions Sunday; sixty-nine to date. Objective next Sunday, seven hundred fifty in Sunday School and one hundred fifty additions to the church by close of the meeting. Ask prayers of all the brotherhood.

THEO WHITFORD, Pastor

Pastor J. R. Nutt, of Luffkin, Texas, reports 66 additions in a recent meeting.

Dr. Zeno Wall will preach the commencement sermon for Mars Hill College in North Carolina.

Dr. W. A. McComb has been asked to supply the First Church in New York City in August.

Pastor W. R. Haynie of Glenmore, La., is having a tabernacle built in which he will hold his revival meeting.

Mr. Harvey Carroll, son of the late Dr. B. H. Carrolls, died at Gibraltar recently. He was U. S. Consul at Cadiz.

If your church is going to send the pastor to the Southern Baptist Convention, let him know in time to get ready.

Coker College in South Carolina will use their receipts from the 75 Million Campaign to educate the daughters of teachers and preachers

The Arkansas Baptist Women have in their Convention memorialized the State Convention to make women constitute one third of all boards.

Mr. Frank K. Rice, son of the beloved Joel D. Rice goes back into school work, giving up business in Pheba and taking charge of the Sunflower High School.

The lower house of Congress by a vote of three to one voted for the bill to deport aliens convicted in federal or state courts of violating the prohibition law.

Brother L. R. Burress of Jonesborough, Ark., has just issued a pamphlet with the title, The Gospel Slogan, Ye Must Be Born Again. Price is 10c. or cheaper in quantities.

The drink bill of Great Britain for last year is said to have been more than two billion dollars. That amount would have paid a good bit of their war debt to this country.

We see that the Landmark leader in Mississippi who was some thime ago jailed on a white slave charge is occupying a conspicuous place among that bunch in Arkansas.

A heroic bronze statue of Booker T. Washington was unveiled at Tuskegee Institute April 5th in the presence of the largest crowd ever assembled there. It was paid for by 100,000 negroes. Among the speakers were Josephus Daniels and Wallace Buttrick.

Rev. and Mrs. J. P. Harrington on April 7th celebrated their twenty-fifth wedding day. May the silver bells chime in their ears till these bells be gold and then may their mellow music make happy and beautiful pathway to the end.

You will see in this issue of the Record an advertisement of the I. C. and the L. & N. Railway giving directions about the trip to the Southern Baptist Convention at Jacksonville, Fla. It is very desirable that those expecting to go to the Convention shall make their arrangements as soon as possible to avoid confusion at the last.

The Chirstian Index of last week had ten articles on the moving picture show, to indicate its effect on morals and the way to prevent its evil and control its power for good. The articles were by such people as Drs. Mullins, McDaniel, L. R. Christie, W. B. Crumpton, Miss Rutherford and Judge Linsey. It is a most timely discussion of an important matter.

The Baptist Message, speaking of the invitation from Kansas City to the Southern Baptist Convention for next year, suggests that we go to New Orleans, where the Gypsy Smith Tabernacle and plenty of hotels are waiting us. The last meeting in New Orleans was followed by the starting of the Bible Institute. Maybe the hospital would come in this way.

Those who have read the account of Dr. Solomon Ginsburg's ex-communication from the synagogue by the Jews when he became a Christian, as he tells it in his book, A Wandering Jew in Brazil, will be able to understand the significance of the report from Russia that the father of Leon Trotsky has pronounced upon him the curse of expulsion upon his son.

It was our pleasure on a recent Sunday to be with Pastors Cox and Lake and Wallace at Morton in the interest of the campaign. These brethren are working faithfully to bring the whole force into action and will make a good showing in the round up. The people at Morton are planning for a much needed church building.

The Mississippi Legislature adjourned last Saturday afternoon after more than three months of well, sitting. It is said that many members bade one another goodbye, never expecting to meet again in legislative capacity. There were some as fine men in this body as can be found in the state of Mississippi. But—well there seems not to have been enough of them. Perhaps political and industrial conditions conspired to make their work difficult. Wind and tide were adverse—particularly wind. They spent their time largely hunting for something which they seem never to have found, and in an effort to pass a few laws, most of which seem to have been still born if born at all. If there were failures, there were certainly some men who did their best. Our sympathy is with them.

## LELAND

Large crowds are attending the services in our meeting. The Lord's favor is evidently upon us. Splendid interest and fine results up to this time. Meeting to be continued thru Friday night. Bros. Leavell and Cooper are rendering the best service. Pray for us.

W. H. MORGAN

The Alabama Baptist Hospital Board will build at Selma a hospital for negroes, employing negro nurses. This is operated by white people, the same who operate the hospital for white people but the funds will not come out of the 75 Million campaign.

The crowd in court cheered as Amand Jramos was convicted last week in Belgium of treason against Belgium during the war. He is the man who boasted that he was instrumental in bringing about the arrest and execution of Edith Cavell, the British war nurse.

Our logicious scientists and philosophers are great on making distinctions between causes and effects. It is often a mental distinction where there can be no practical separation. For instance when a boulder is rolling down the mountain side it acquires momentum. This acquired momentum is the effect or result of its weight and its increased speed and momentum during the rest of the journey to the bottom. In the same way man's present condition of depravity is the result of wrong action in the past, but it is as truly the cause of wrong conduct in the future. That which is effect itself becomes cause. Conduct froms character, and character in turn hetermines conduct. He that is filthy let him be made filthy still; and he that is holy let him be made holy still." The Bible not only says, "He that doeth righteousness is righteous," but it also says, "He that is righteous, let him do righteousness still."

We have just read with real profit the new book by Dr. S. J. Porter, pastor of the first church, Oklahoma City. It is from the Dovan press and sells for \$1.25. The title is "The Gospel of Beauty." It consists of a series of addresses delivered to the students and faculty of the Southwestern Seminary at Forth Worth. Dr. Porter is a student and lover of the beautiful and has a genius for its discovery and enjoyment. He is evidently fond of the works of Ruskin and of Browning, having read them with appreciation and sympathy. He has also traveled widely, and used his eyes intelligently as he visited the masterpieces of art in the galleries and churches of Europe. All of this preparation he brings to the study of the beautiful in the gospel and religious experience and service. His study of the word kates as applied to Jesus the Good Shepherd, shows the scholarly and esthetic sense. Many of us live in the midst of the beautiful and never see it. Artists are a blessing to us in opening our eyes. Many of us preachers have too little appreciation of the morally beautiful. This book will be a real help in discovering the beauty of holiness and more truly valueing him who is the fairest among ten thousand, the one altogether lovely.



## CAMOUFLAGING EVOLUTION

T. T. Martin Evangelist.

The camouflaging, side-stepping, trying to change the issue, ridicule, appeals to prejudice, and browbeating, during the discussion concerning Evolution in our schools has been one of the astounding marvels of our day.

It has cost some of us dearly, and we knew it before we started in; but a letter from a prominent Northern Pastor, recently, shows that some brethren appreciate the situation. He says, "I realize your purpose in exposing Evolution. You are trying to make your fight in time to save the situation. Had we made this same fight in the North, twenty years ago, we would not now be in our terrible situation." I knew that to wait until our colleges were heavily endowed there would be absolutely no hope; for history shows no single case of a heavily endowed institution drifting from its moorings, that ever came back to the truth.

Notice some things:

Some of our papers have vociferously proclaimed that there was no Evolution in any of our schools; when here comes President W. L. Poteat, in an open, manly way, and states, open and above-board, that Evolution has been taught in Wake-Forest, and is taught there now and these very editors who made these challenges, knew this all the time. Two of our schools have come out and washed their hands of it, recently; and some of these editors knew of the situation in these schools. Such efforts to cover up the facts are pitiable and unworthy of Christian editors.

Again—the effort is made to make the question of whether the six days of creation of Genesis were twenty-four hour days or days of long periods, and the question of Evolution the same question. This is a miserable camouflaging, or trying to change the issue, or an amazing lack of knowledge. Professor John R. Sampey, and short lives no greater scholar, is certainly not an Evolutionist, and yet he believes the days of Genesis were long periods. Professor J. R. Dean, of Toronto, Canada, the great Scientist and Bible Scholar, is not an Evolutionist, and yet he believes the days of Genesis were long periods. A large proportion of the men who are now fighting and exposing Evolution believe that the Genesis days were long periods. I taught Science, in my young manhood, in one of our Baptist colleges; I have been a hard student of Science for twenty-two years; I believe the days of Genesis were long periods of time, for there was no sun to measure twenty-four hour days, until the fourth day of creation, and the word day is used in the Scriptures, to mean a long period of time.

Another side-stepping is to avoid the issue by trying to make it appear that Evolution means development within the species, when everybody knows, who is at all posted, that Evolution means not the development of the species, which every farmer, stock-raiser, or chicken-raiser believes in; but the evolving of a higher species from a lower; the evolving of man from a lower species. Let these editors and these educators face this issue squarely, that is the teaching of evolution, and they know it. It is not manly, it is not Christian, to try to side-step this issue and blind the common people. Let them reconcile this with the ten-times-repeated expression in Genesis that everything brought forth "after his kind"; with the positive statement that God created man in his own image; with the fact that Genesis states that Adam and Eve spoke a plain language; with the Saviour endorsing Genesis as the Word of God. Let the people watch and see if these editors and these educators will come out in the open and face these issues—but they will watch in vain—they don't dare.

Another effort to change the issue is the attempt to make it appear that we are charging that the schools are teaching Atheistic Evo-

lution, when not one writer so far as I have seen, has made any such charge. THEISTIC Evolution teaches the Evolution of one species from another and that Man was evolved from a lower species, and that hence Genesis is wrong when it says that everything brought forth after its own kind, just as positively as Atheistic Evolution, the difference being that Atheistic Evolution teaches that the first living thing came into existence without God creating it, while Theistic Evolution teaches that God created the first living thing that evolved into the other species.

Another miserable dodge and effort to change the issue and arouse prejudice has been to try to make it appear that some of us are trying to drive the teaching of science out of the schools. NOT ONE writer has even intimated such a thing. It is this wide-spread, Bible contradicting, Deity of Christ denying, soul destroying unproven theory that has been repudiated by the greatest scientists of the world, and not real science, that we are trying to drive out of the schools.

The crowning effort to avoid the issue comes from the Religious Herald. It has sent out the following questions to our school men, and has paraded their answers with a great sounding of trumpets. Here is the question: "In the scientific department, or any other department of your institution, is there any teaching which eliminates or ignores God, or discredits in any way, what are commonly accepted among our people as the fundamental tenets of the Christian religion?" Not one writer in this discussion has charged that there is any teaching in any of our schools that "Eliminates or ignores God". What a man of straw! What a camouflaging!

As to the teaching discrediting in any way "what are commonly accepted among our people the question leaves all the loop-holes that any Theistic Evolutionist could ask for. Professor Ernest Burton, of Chicago University, head of the Educational work of our Northern Baptists, would have answered it to the satisfaction of the editor of the Religious Herald; yet he denies that Christ dying for our sins pays for one single sin; Professor Shailer Matthews, of Chicago University, and the two Professors Smith of Chicago University, who believe with Professor Ernest Burton, would have answered it to the satisfaction of the editor of the Religious Herald; Professor Henry C. Vedder, of Crozier Theological Seminary, who sneers at taking "an immunity bath in a fountain filled with blood," would have answered it to the satisfaction of the Religious Herald.

Let there be no side-stepping, no camouflaging, no avoiding the issue whatever. Instead of its blanket questionnaire, let the Religious Herald send out the following questionnaire: 1. Is there anything taught in your department that contradicts the statement of Genesis that everything brought forth after his own kind, that God made the first man in His own image, that the first man and woman spoke a plain language? 2. Is it taught, in your department or in any department of the school with which you are connected, that species were evolved from lower species, that man was evolved from a lower species? 3. Is it taught, in your department that man was a direct creation of God? 4. Will you attempt to reconcile the teaching of a higher-species from a lower with the repeated statement of Genesis that everything brought forth after his own kind; with the Saviour's endorsement of Genesis as the Word of God? 5. Will you reconcile the teaching of Evolution of a higher species from a lower and the Saviour's endorsement of Genesis with the Deity of the Saviour?

Now the editor of the Religious Herald need not send this questionnaire to all of our Southern Baptist Colleges, for two of them have come out and washed their hands of this matter, and

President Poteat of Wake-Forest, in an open, manly way, even when his would-be defenders and apologists are trying to cover it up, admits that Evolution is taught in Wake-Forest. The editor of the Religious Herald can save time and trouble by sending this questionnaire to Richmond University, there in his home city, and to William Jewell College; but let the editor not send it simply to the President, for many Presidents do not know all that is being taught in the schools. Let him send it to every Professor on the Faculty of each school, and then publish their answers, and we will have some mighty interesting reading.

Let the editor of the Religious Herald himself answer the last two questions of the questionnaire; let him submit those last two questions for an answer to the defenders and apologists for Evolutionists, among Southern Baptist Editors—"Being convicted by their own conscience, went out one by one beginning at the eldest even unto the last."

The editor of the Religious Herald recently administered a severe castigation to the editor of the Western Recorder for earnestly contending for God's truth, and warned him that his course would make him a nuisance to his brethren. If earnestly contending for the faith once for all delivered to the saints will make one a nuisance to his brethren, it is safe to say that the editor of the Religious Herald will never become a nuisance to his brethren, neither will some of the younger editors, his imitators.

Blue Mountain, Mississippi.

## SING UNTO THE LORD.

In some of our recent Baptist publications mention was made of some new songs, one to Dr. J. F. Love, one to brother Landrum Leavell. Now comes the Magee BYPU in the Baptist Record of March 23rd, with one to our brother Wilds. These are all good brethren and we should and do love and honor them for their work's sake, but we should not sing unto them. Singing, in church relationship and in all our auxiliary organizations, should be a part of worship, quite as much so as prayer, and should be unto the Lord and unto the Lord only.

When Paul had healed the man at Lystra and the people wanted to worship him he forbade them, and urged that they honor and reverence God only. It is to be feared that in our work we may sometimes see no further than the man of the hour, whom God sees fit to use in the coming of His Kingdom, and give more praise to the man than to God. As to my part, I could not with consistency sing a song dedicated to man while in ostensible Christian relationship, and I think any Christian man should earnestly protest this encroachment on divine right. Write new songs at will, for use in our Christian work, but let this writer most earnestly insist that they be "unto God."

B. F. WHITTEN.

## BAPTIST RECORD HONOR ROLL

The following churches have put the Baptist Record in every home since last publication. Who next?

Sumner, Tallahatchie county, J. A. Barnhill, pastor.

Chalybeate, Tippah county, Harvey Gray, pastor.

Good Hope, Lamar County, J. M. Gibbs, pastor.

Sturgis Church, J. G. Cook, pastor.

Japan announces its purpose to withdraw soldiers immediately from Siberia.

In the ten months of his pastorate at First church Sherman, Texas, Bro. T. L. Holcomb has welcomed 250 into the church 119 of them by baptism.



## PROPOSED HOSPITAL IN NEW ORLEANS

I come now to present what is the immediate interest of Baptists in New Orleans, the projection of a great hospital enterprise. Reference has already been made in this article to this matter. The Southern Baptist Convention in two sessions, authorized the erection of a general and research hospital in New Orleans, and turned the matter over to the Home Mission Board. The Convention required that New Orleans provide the site without encumbrance. There were two difficulties; first, the securing of \$100,000 from New Orleans business men with which to purchase the site, and second, the difficulty of securing the permit for the site. Two lots on Napoleon avenue had been selected, but the citizens objected. The business depression of 1920-21 prevented a general campaign for funds, but as has been related, the city council voted the necessary amount. To the surprise of New Orleans citizens the Baptists could not accept the property thus purchased, but so intent was New Orleans on securing the hospital that a holding syndicate was formed of a few business men, many of them not Baptists, who purchased the property to hold until a campaign for funds could be made. In the meantime, the second difficulty of securing a permit was overcome, and by proclamation the mayor was given permission for the erection of the hospital on the chosen site. Thus at the next convention at Jacksonville, New Orleans can fulfill its contract by turning over to the Baptists a site and a permit. "I want Baptists to build here such a hospital of scientific research," said Mr. Walter Parker, who is not a Baptist, "that we as citizens of New Orleans can go to the countries of South America, of Cuba, of Africa and say to them: 'Here in New Orleans the Baptists of the South have a hospital of research to which you are invited with your problems of tropical diseases. You are welcome. We will help you with your social and disease problems.'"

It is proposed to build here a two million dollar hospital. Such an institution will make the Baptist name felt and respected over the great part of the world that New Orleans serves as a gateway.

There is one more conclusive argument for the establishment of a Baptist hospital in New Orleans. It will broaden the scope of work of the Baptist Bible Institute. One of the greatest features of missionary work in the foreign field is that of medical missions. Establish here in New Orleans a great scientific and research hospital, and students who desire to give their lives to medical missions can come to the institute and in connection with the hospital, can get their necessary medical training.

I have come away from New Orleans with the conviction that here is the greatest single Baptist mission opportunity in the United States today.

What a home mission opportunity! New Orleans, the coming industrial and port center of the South—a city now with 60,000 French speaking people, 30,000 Spaniards, 25,000 Italians, 90,000 Negroes, 15,000 foreigners speaking every known tongue of the globe! If we believe in foreign missions in Africa and China, ought we not to preach the Gospel to these foreigners in our home land?

What a foreign mission opportunity? As New Orleans establishes yet closer relations with the ports of the world, the institutions of New Orleans will influence every nation of the world. Build our Baptist institutions here and the Baptist name will be spread over the splendid and ripe mission fields of South America and Africa—and all the Latin and Central American countries.

My conclusion is that New Orleans as a world center of Baptist thought and influence is entirely dependent upon our own attitude and vision concerning the city; that if our vision is of that kind that the men of Issachar had, "with understanding of their times," we will invest here millions, without any sign of penurious policy; and that that investment will be in the nature of the strengthening of the local churches; the enlargement of the

great institution we now have there, the Baptist Bible Institute; the erection of a scientific research hospital to cost not less than two million; the establishing, possibly, of an orphanage; and some day in the future to plant there a great publishing house to print the message of the risen Saviour in the language of every tongue of the Latin-American countries and spread the leaves of healing throughout the nations.

Baptists of the South can do this and in a generation will see New Orleans as one of the greatest centers of Baptist life in the United States, if not the greatest.

## HO! FOR THE CONVENTION.

With the 25 first class hotels at which no Southern Baptist need be ashamed to register at the disposal of the local entertainment committee at Jacksonville, in which to house the messengers to the approaching session of the Southern Baptist Convention, and scores of good restaurants and cafes, in addition to the hotel dining rooms, there seems to be no doubt but that the convention city will have no problem in caring for all the thousands of Baptists who are expected to attend the convention in May.

The writer enjoyed the privilege of meeting the local committee a few days ago, heard each chairman report on the program that has been made to date, and was gratified to find all arrangements so complete so far in advance of the meeting of the convention. Some of the members of the committee saw duty in the entertainment of the convention in 1911 and are familiar with what is expected of them, while the city is used to caring for big bodies and knows what needs to be provided on such an occasion. The Baptists have in their membership a number of big business men as well as efficient pastors and capable women, and all of them are co-operating in the task of seeing that the convention messengers are adequately provided for.

Before the messengers leave their homes for Jacksonville they will be sent a room assignment blank, showing the hotel to which they have been assigned, the number and equipment of the room and what the rate is, so there will be no misunderstanding or overcharging. The restaurants and cafes have entered a strict agreement that there will be no overcharging, and the operators of the service cars have signed a contract giving an exceedingly reasonable rate during the convention. The cars will carry printed notices of points of interest about the city and a schedule of rates to and from points from which there will be no deviation upwards. Each messenger will be provided with a booklet containing complete information on every point he will need to acquaint himself with.

Through the influence of railway men on the general committee it is hoped to secure an extension of the time limit on the railway tickets by means of which the visitors who care to do so may be able to visit other points of interest in Florida after the convention has adjourned, reduced rates for such trips having been arranged for.

The committees are planning several courtesies for the visitors that have not been provided by other entertaining cities and the indications are that Jacksonville will not only provide ample hotel, restaurant home facilities, an auditorium with a seating capacity of 8,000 and good acoustics and plenty of attractions on the side, but a lot of old-fashioned hospitality of which warm hearted Baptists are very fond. The city has grown immensely since the Convention met there in 1911, but so have the Baptists. There were about 1500 Baptists in Jacksonville in 1911, today there are nearly 5,000. Trebling the membership in 11 years is not a bad showing.

FRANK E. BURKHALTER.

## A WORD TO YOUNG PREACHERS.

I wish to say first, that you will be helped by association with the preachers who are older than yourself. You can profit by their experience. You may know as much about books as

they do, or even more; but they have learned a good deal by experience that you have not had time to learn. They may be able to give you some points on Bible interpretation. They can help you to avoid some mistakes, by showing you how to avoid mistakes they made. All make mistakes. The fewer we make the better for us and for others.

When I was young in the ministry, I made it a point to have older and more experienced preachers with me in my meetings. I needed their counsel. I needed to study their methods of sermonizing and conducting meetings. They had grown in grace to a point which I had not reached. Their lives had been mellowed by experience and possibly by trials and sorrow, of which I knew but little. It was good for me to sit at their feet and learn of them. Much of whatever success I may have achieved in the ministry has been due to the fact that I was much in the company of my older brethren. I know the temptation is strong for the young preacher to want to be associated with those with whom he was associated in college. But is quite natural. Besides in many ways those who are of similar age are more congenial. But the young preacher should remember that he is to give himself the best preparation possible for his work as a preacher and pastor, and not to please himself but Him who has called him into the ministry. If he will keep that one thought constantly before him, he can hardly fail.

As I grew older in years and in the ministry, I made it a point to have associated with me in my meetings younger preachers—often those who were just beginning their work as preachers. I believed I could be worth something to them by way of advice and suggestion. I believed my experience would be worth something to them. In addition to the above, I felt that the financial compensation would be worth something to them in helping them to get thru college. Of course I did not expect them to preach as well as those of many years practice in preaching. Neither did my churches; but we gave them the much needed encouragement, something that many of our young preachers do not get as much of as they need. I could mention a number whom I helped while struggling for an education, and the fuller preparation for their high-calling. As brother J. W. Gillon was delivering that masterful sermon at the State Convention in Jackson, I was happy in the fact that when he was struggling for an education in Mississippi College, that I had some humble part in helping him in several ways to stay in college. And later I had the very great pleasure of preaching his ordination sermon. Also a brilliant colleague of his and a class-mate Bro. Charlie Anderson, who after graduating at Mississippi with first honors, had barely begun his theological course in the Southern Baptist Theological Seminary, at Louisville, when he became a victim of tuberculosis, and soon after passed to his reward at some point in the West, where he had gone in search of health. I mention only these two. I could mention them by the dozen. I could have called to my help men of my own age who did not need by help, financially or otherwise, and have-passed those worthy and struggling young fellows by. I started out to write for the benefit of young preachers, but I find myself, incidentally giving suggestions to older preachers. No doubt the young preachers will appreciate these hints.

Long articles are not read by very many people, so I am admonished, that if I wish to be heard, it is time I was quitting.

Hancock County Baptists will hold a Sunday School and BYPU Convention at Logtown, Apr. 30. On the program are the names of C. W. Fountain, S. F. O'Neal, F. A. Wright, W. W. Stockstill, Mrs. J. S. Kelly, Prof. J. Kelly and W. A. Murray.



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## EDITORIAL

### NOT FOR YOU TO KNOW

It was Josh Billings who said that it was better not to know so many things than to know so many things that are not so. This has many times come to mind when we have heard brethren map out the whole program of events at the second coming of Christ. There are not a few who can give you the sequence of events with an exactitude and assurance and detail that is marvellous to listen to. They are good brethren, devout and highly honored; brethren beloved for their sincerity and piety. They are, some of them, good Baptist brethren whose orthodoxy in most things would pass muster under the most trying examination. Some of them are among the best friends this writer boasts. We do not criticize their views on the second advent except under the sense at once of duty and of pain. But we believe that they are going to confuse peoples minds and turn their interest and attention away from matters of pressing duty.

These brethren have a program of eschatology, the order of separate events in the consummation of the age that was made in Chicago and handed on to them put together, or to be put together like these ready made houses that are shipped from the factory. No matter how many brethren, the pattern is about the same in every case, for it was factory made.

The second coming of Christ is a positive teaching Scripture in which we devoutly believe. If there is to be a literal reign of a thousand years by Jesus Christ on the earth, as the Bible seems to teach, we believe that it will be preceded by the personal appearance of Jesus. That is we are pre-millennialist in faith. We have listened carefully and conscientiously to the explanation made by these brethren with such a definite program. We have tried to see all the Scriptures taught on that subject. But for the life of us we have been unable to see any justification for their orderly arrangement of events. We haven't been able to see a thing in it. And we write this for the comfort of any who may find themselves as ignorant as we are. To tell the truth we don't believe those brethren with the fixed program know any more than we do.

It was about this sort of thing that Jesus said. It is not for you to know times or seasons which the father hath set neither his own authority. There are some things which it was not intended for us to know; some things which we are better not to know. We have always been sorry for Ezekiel who knew just how long he had to live, fifteen years, and the time was up. His mind must have dwelt morbidly on that time. Some of these brethren are liable to be very much surprised when the Lord comes and scatters their plans to the

winds. We know the Lord is coming. He is certain to come. He may come at any moment. We know that he is coming in power and glory; that he is coming to judge the world, the living and the dead. We know this means the end of this age and a revolution in all things. But the details of it, the order of certain events, how many of them, and how far apart we do not know. Many figurative passages of Scripture are used which must not be too literally interpreted. The worst of it is that many passages that have no reference to the coming of Christ are dragged in and made to do duty in supporting a program that appears to some of us too much like a crazy quilt.

### IN THE BEGINNING GOD.

This is the oldest scripture there is. It is the first line ever penned by any inspired writer. With this God begins his message to man which is to run through the centuries, and employ many men and reach all men. "In the beginning God." It may not be a very good text for a sermon, taken away from its connection with the rest of the sentence. But we are not writing a sermon. It is our desire simply to call attention to the fact that the Bible starts where everybody wants it to start, and would not be contented if it started short of this beginning point.

Three things people are inquiring about and studying to know; the past, the present and the future; this present hour, what led to it and whither will it lead. We can no more separate ourselves from a desire to know these things than we can cut ourselves off from hunger and thirst. The mind has an enormous, insatiable appetite, and will not be satisfied without knowing. We want to know how we got here and when we are going—We cannot know the present except by a knowledge of the past. And even more we cannot anticipate the future except by drawing a line through the past and the present.

So that man's interest is first of all in the past. Many sciences are working at the problem of revealing the past. Some of them have been working at it a long time. Others are new at the business, but are very busy. History and philosophy are among the oldest expressions of man's mental activity. The oldest books are generally books of history, though they may sometimes be in the form of poetry. The next oldest are books of philosophy which seeks to go back to the beginning and determine the origin of things how the world and man came into being. This problem has lured the thoughts of men through all the ages and in all nations. It is even superior in universal charm to the desire to know the consummation of all things.

Other sciences in later generations have taken up the study and we have the witchery of geology which seeks to track the footprints of the centuries, back to the birth of time in the womb of eternity. The Biologist has taken up the task and is feeling his way vaguely back toward the beginnings. Groups of scientists are divided into reverent and irreverent according as they are conscious or unconscious of the supernatural in the road over which they go.

What shall we find? What have they found when they get back, back over the trail of the ages to the starting point of it all, of all things, of all forces? There is a difference in what they find predetermined by what they are. When Pompey stalked through the temple in Jerusalem with his military boots, looking to right and left, up and down, he emerged with the sneer on his lips that he saw no God! But the prophet Habakkuk is hushed into holy awe and his soul expanded under the vision as he says, "Jehovah is in his holy temple; let all the earth keep silence before him."

What do many find when they go back over the trackless past back to the starting point of all things? For there will be no rest of mind and soul until we do get back to the beginning. Shall we find as Peary did amid the waste of wind and ice at the earth's top nothing but silence and solitude? Is there no reward for our search, no satisfaction for our hunger, no rest for our

weary feet? Can we get no further than formless clouds, a condition only without form and void? Is our search to be forever vain and our hunger unappeased? Nay, there be some of us who find our rest and our satisfaction in the clear and simple statements of the Book, "In the beginning God." He is before all things and in him all things consist. Is not God the minds long guest and the soul's hunger? In the beginning God created the heavens and the earth. Thou, Lord, in the beginning didst lay the foundation of this earth. And the heavens are the works of thy hands. They shall perish but thou continuest. And they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed; But thou art the same, and thy years fail not." Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

### TESTIMONY CONFIRMED

Paul writes to the Corinthians expressing his gratitude that the testimony of Christ was confirmed in them. 1 Cor. 1:6. The testimony of Christ is his revelation of God, of his nature, his holiness, righteousness, goodness, faithfulness, love and mercy. It is also the revelation which he gives us of the will of God concerning man, his purpose of redemption, his grace toward us and his plan for restoring us to soulship and to the likeness of God.

This testimony of Jesus, was made known thru the personal ministry of Jesus while on earth among men, and thru the apostles who after his ascension testified concerning him and proclaimed salvation through him. Whether they be prophets before the coming of Jesus or prophets whom he commissioned to carry on the work after his ascension, of all of them it is true that the testimony of Jesus is the spirit of prophecy. That is, the vision of him, the knowledge of him, the lure of his person, the entrancing thralldom of his revelation of God was the inspiration of their message. To make him known was their mission and the lodestar of their ministry. As Christ is the interpretation of God, so the interpretation of Christ is the business of prophets and apostles and all Christians. Is it ours to let the world know what God is and what he will do. This is what is meant by the prophetic office of Jesus, and this is what makes all Christians God's prophets.

When Paul went to Corinth, it was to preach Christ and him crucified. This was at once a testimony to the righteousness and love of God, and the way of redemption and assurance of salvation to man. Paul did not hesitate to announce the character of God and he did not fear to tell what the gospel would do for men. He says to the Thessalonians, "We waxed bold in our God to speak unto you the gospel of God." At Corinth after Silas and Timothy came down to him, Paul was "gripped by the word" (constrained) testifying to the Jesus.

He was not disappointed in the results: "The testimony of Christ was confirmed in them." God made good everything that Paul had preached. Every promise and prophecy was fulfilled. The experience and character which were produced by the preaching were in entire accord with the message Paul had brought. They were "enriched in everything in him." They "came behind in no gift." Their experience fitted and conformed to the preaching they had heard. They were not disappointed in Paul's preaching and Paul was not disappointed in them. They verified the truth of God. They were a demonstration of the power of the gospel. No wonder Paul says, "I thank my God always concerning you."

Is it not always so? Are the people not just about like our preaching? Don't we get about what we give out? Are not the results generally according to our expectation, our standard? The end secured is dependent upon the genuineness of the gospel which we preach, and upon the assurance and confidence with which we preach it. If we have a good grip on the gospel and it has a



vital grip on us it will show in the results. If we can preach it with boldness and confidence, born of a personal knowledge of God and a present experience of his grace, it will be mightier to the pulling down the strongholds of sin and building up the kingdom of Jesus. The seed will come up of the same kind that we planted. A vigorous faith in us produces a vigorous faith in others. A virile gospel in us produced virile Christian experience and graces in others. A hesitating and doubting attitude in the preacher will produce an offspring that is spiritually imbecile and lame. Don't be uneasy about the gospel, the testimony of Christ will be confirmed.

#### BABSON NAMES SAFEST INVESTMENT

Famous Statistician, in Statement Sent Exclusively to the Gazette in Colorado Springs, Gives Mexico as Illustration of Principle.

It is evident from the newspaper dispatches that attempts are again being made to stir up trouble in Mexico. First we hear that Obregon is very ill and then that Esteban Cantu is planning an uprising. Recently in New Orleans Roger W. Babson has talked with men who had seen Obregon within a few days. Mr. Babson outlines the situation as follows:

"It is true that Obregon still has trouble with the stump of his arm which he lost during the revolution. He has even considered going to the Mayo Brothers hospital at Rochester, Minn., where some of his associates have been to see what can be done for it. Otherwise Obregon is in fair physical condition and as I am preparing this statement he is on a trip of inspection at Vera Cruz.

"Esteban Cantu is trying to consolidate the different factions opposing Obregon, including certain old Carranzistas. It is believed in New Orleans, San Antonio, and El Paso that Cantu is the only leader, with the exception of Villareal, who can cause Obregon any serious trouble. Cantu was the governor of lower California under the Carranza administration. He carried on a very independent government and his main objection to Obregon is that the latter insisted that he, Cantu, obey the laws of Mexico. Of course he oil situation is a great factor in Mexican politics. Obregon is between the devil and the deep blue sea. If he conforms with the wishes of the United States, he gets into trouble with his own people. He certainly cannot satisfy his own people without getting into trouble with the United States.

"The situation is still further complicated by the British interests and desires. There have been times when Obregon and our state department have almost come to terms but something has happened to upset the apple cart. In New Orleans they tell me that this 'something' is British interests who are operating in competition with the American oil companies. At any rate, at best it is a three-cornered fight and even if his intentions were the best Obregon would have a hard time to pacify all three interests. One thing, however, is evident, namely that Obregon is doing as well as any could do. Certainly to day he deserves the support of peace-loving people. It is surprising the great improvement that has taken place in Mexico during the past two years. Transportation is rapidly being restored one can travel now in comparative safety and last month even the passport restrictions were removed.

"Of course there is no gainsaying the fact that Mexico's wealth of oil is largely responsible for her unhappiness. Certainly it was oil that started the conflagration. On the other hand we cannot travel in Mexico without being impressed by the wretched social conditions there existing. With a population of 16,000,000 there are a few rich people, while the remaining 99 per cent of the population are handicapped by ignorance, filth and superstition. It is truly pitiful to see these poor peons enslaved

first for labor and then for war, aimlessly working or fighting for purposes they know nothing about and being led by promises appealing only to their lowest instincts. Truly the Creator has given Mexico a great wealth of natural resources but the great mass of her people are at present in a very hopeless condition, inferior from every point of view.

"A study of Mexico is additional evidence that a nation to be prosperous must be founded on religion and education and that one is useless without the other. There may be honest doubts in the minds of many as to whether the people of Mexico have either of these fundamentals. Granting, however, that her people have a primitive form of religion given them by the priests who are so numerous in Mexico, the fact nevertheless remains that the people themselves are living in ignorance. Cathedrals, churches and the ringing bells cannot help having some good influence; but religious teaching soon results only in a developing of superstition unless this religious teaching is combined with worth-while education. An unlearned man may with religion become a great power for good, but he does so not by remaining in ignorance and filth. Religion that is worthwhile shows itself in developing industry, cleanliness and a desire for knowledge.

"Yet, knowledge itself without religion is a dangerous thing. This was forcibly illustrated in the case of Germany, and is evident today when one studies some of the younger Mexican leaders. Disappointed with the attitude of the established church in Mexico, they have thrown aside allegiance to an interest in all churches. Many of these young Mexicans are professed atheists. They are keen on philosophies, economics, sociology, and the like, but have no regard for religion of any form. They reject all kinds, true and false. Education supplies the tools with which people may work; but religion determines the purpose for which these tools shall be used. Natural resources or political power in the hands of men not actuated by sane religious principles makes a very dangerous situation. Lack of real religion in Germany was the cause of the great World war, and lack of real religion on the part of some of her neighbors is now the cause of Europe's chaotic condition. There will be no permanent peace in Europe, Mexico, or any other part of the world until the leaders and a sufficient portion of the people have both real religion and education.

In view of these conditions let me say a word of many small colleges and schools scattered throughout the world. These are honestly striving to give useful education to the people and at the same time inculcate sane religious principles. This insures that the education shall be used along right lines after it is required. These institutions of learning are largely being fostered by the home and foreign missionary departments of our great denominational bodies. Most of these colleges and schools are doing very valuable work and they offer the best investment the business man can make. I care not, Mr. Reader, whether you are Protestant, Catholic, or Hebrew. If you want to be of real service to the world, go to your pastor, priest or rabbi, and ask him for the name of some progressive institution of learning which is giving to the poor people of our own or some other country a sane religious education.

"A man is justified in accumulating a certain amount of money necessary to take care of his family after his death. Statistics, however, clearly show that many children have been ruined by being left too much money. Many readers of this statement know in their own hearts that the best interests of their children require that no more money should be laid up for them. Many fathers are now in a position where if they have the best interests of their children at heart, they will not allow their fortune to accumulate any larger. I say this most seriously and

considerately.

"This, however, does not mean that one should retire from business and spend the remainder of one's life in foolishly spending money. Many men have gone to pieces by giving up their business simply because they had acquired enough wealth for their own and their families' needs. We shouldn't be in business merely to make money but rather to render service. All of us are in a better position to render service in our business after we have accumulated a fortune than before. This means that we should continue in business and continue to make profits. A business that does not make profits is usually one that is not rendering service. Thus the question confronts many successful men. What shall be done with the profits?

"My advice to such men is that they help establish institutions that are giving in their or other countries a constructive religious education. If you can give only small amounts select young people to educate or give scholarships to these institutions. If you cannot bother with details make contributions to the endowment funds. The greatest real pleasure comes from presenting some institution with buildings which you can name in honor of your parents or some son, daughter or friend. I have visited several of these educational institutions on my recent trip about the country and find all of them are in need of new buildings for various legitimate purposes. However, the purpose of this statement is not to solicit for colleges but rather to impress upon the readers that the solution of the Mexican problem, the Chinese, Japanese, Far-East, and all international problems lies in the development of Christian education.

#### LITTLE ORPHAN ELIZA.

Early one morning there was a loud rap, rap, rap on the door steps to the missionary's home. When the missionary's wife answered the loud knocks she found there a big, stocial looking Indian man with four tired, traveled stained, unkempt children, two girls and two boys. She had never seen this Indian before, but she asked him and his unattractive children to come in. By that time the children had all dropped upon the door step, and the father said, I guess they are too tired to get up, for we walk from Sebastopol this morning. Sebastopol is about eighteen miles from the mission.

Then he proceeded to explain in his Indian way, that he had heard of the mission away over at Canton, and that, as his children had no mother, and no one to watch over them during the day while he was away at work, he wanted to find a place to live near the mission if his children could attend the mission school.

As it is for just such cases of need the mission of Christ desires, arrangement was soon made for Ed to work on the railroad as a section hand while his children attended school. They were in their places in school every day for two sessions and, appreciating the progress they were making, Ed's desire for better things for his children increased, and all seemed to be going so well.

But, alas! alas! A mean negro shot Ed and killed him! Before he died he begged the missionary's wife to care for and educate his children.

What a task! But, knowing that our God is the Father of the fatherless, and having faith in His people to help, she undertook the task, and now these children are safely placed in schools.

Little Eliza is in the Murrow Orphans' Home at Bacone, a Baptist orphanage for Indians, and, indeed, the only orphanage in the world for Indians exclusively. And she is just as happy there as can be, and has her little brother with her.

Thus God cares for his little ones.



THE REFORM, PREACHER, MOVE ON

Text: Isaiah 53:1: "Preach unto it the preaching I bid thee."

By Dr. L. O. Dawson

The pastor of a great church was recently asked to resign. I know him well, and all who know him like him personally. He is one of God's best.

The complaint against him was, "He does not interest the young people."

How could he? They did not read the Bible, and were ignorant of the great fundamentals of the church.

They never saw a religious newspaper, and were simply blank as to the program of God's Kingdom.

They knew the football stars and the heroes of the diamond, but they knew nothing of the heroes of missions on the far-flung battle lines of Immanuel's army!

They could name the political leaders of the State, but the burden bearers of the church were strangers to them.

The latest fad of fashion, from the penciled eyebrows to rolled hosiery, from shimmy shaking to foxtrot, occupied their minds. The salvation of immortal souls did not stir their hearts.

I did not blame the young people. They were caught in the tides of the world's surging sea.

I did not blame the church. It cost them real pain to ask their pastor to resign.

I did not blame the pastor. The Master had given him a definite message and bidden him to deliver just that—deliver it regardless.

The remedy? Why, that's easy. Pastor, move on!

Oh, restless preachers! Oh, the restless churches! If the church could but have "gotten a move on," maybe the pastor would not have had to move on.

The remedy? God's Holy Spirit, that's all.

And it comes only when pastor and people are on their knees.

But meantime, preacher, entertain and interest us with a topic God never intended to be entertaining, and in which we have no interest!

"Move on?" Whither? We do not know. We hope God does. But whether He does or not, move on.

—Alabama Baptist.

2 PETER 1:20.

In preparing a sermon recently on the inspiration of the Scriptures I was struck with the meaning of the words "private interpretation" in the above passage. The Greek words from which the words "private interpretation" are translated, *ideazepiluseos*, mean literally "one's own unloosing." The idea is the same as was expressed by newspaper men during the war when they said that certain matters of news had been "released." The facts existed before but were not given to the public until the censors gave permission. So with revelation. Men had nothing to do with it except to receive it from God and record it. God released it through them. Verse 21 tells us it "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The word translated "will of man," *thelama*, is the same word used in John 1:13 "nor the will of the flesh nor the will of man." In other words men's wishes or purposes or plans had nothing to do with producing the Scriptures. The writers were passive in receiving them.

The method of giving them is more clearly put in Jeremiah than anywhere else in the Bible that I know anything about. We read in Jeremiah 36:1, 2, 3, 4, 17, 18 "this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel . . . roll of a book. And they asked Baruch saying, From the mouth of Jeremiah all the words of the Lord which He had spoken to him upon a roll of a book. And they asked Baruch saying,

Tell us, now, how didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth and I wrote them with ink in the book." This gives us grounds for the strongest faith in the inspiration of the Scriptures. As Peter says in verse 19 "And we have the word of prophecy made more sure" (R. V.)

The prophets did not always understand the full import of their prophecies. We learn from 1 Peter 1:10, 11, "Concerning which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you: Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ and the glory that should follow." If they had understood the prophecies fully they would not have had to search them diligently to learn about their meanings.

M. K. THORNTON.

THE TROUBLE LIES WITH OUR PARENTS

By Miss Mildren Rutherford,

President Lucy Cobb Institute.

I wish I could say something that really would help you in this movement to better the movies—our young people are being destroyed, and the parents are responsible for it.

Realizing what a responsibility rested upon the people of Athens in having so many young people committed to our care, I personally went to see the manager of the largest moving picture theatre in Athens and urged censorship of the pictures brought to Athens. His reply was that he made his money from the attendance upon the pictures shown, and to test the matter he placed "Salome" in one of his theatres and at the same hour one of Shakespeare's plays in this adjoining theatre—mothers and children passed the Shakespeare play and entered the "Salome" movie—that place was filled to overflowing and this other had a mere handful. "We must give," he said, "what the public demands." He left his moral obligation out of the question altogether.

The trouble today is in the homes, and children are allowed to do as they please, and have their tastes vitiated by the wrong fiction, which leads them to enjoy vulgar and obscene presentations on the stage—which they recognize by their reading as all right—mothers make the excuse to go to protect the children and they become as broadened and as vitiated as the children themselves.

Let us pray that the home may be purified and refined by the old-time religious atmosphere, where there was a family altar and where reverence for holy things was taught.

The moving picture can be made of great value educationally but if our people encourage those pictures that advocate vice and present vice what chance will there be to encourage education in the right way?

The moving picture can be made of great power in presenting wonderful moral truths—but the public doesn't want morality and religion taught—they want to see the ugly, the impure and the vile, or they would not attend places where these things are presented.

Where are we and what can we do?  
—Christian Index.

ECHOES FROM THE ROUND UP CAMPAIGN

One of our missionary pastors who has a hard field and gets a small salary subscribed \$1000 to the 75 Million Campaign. He writes: "We have paid \$517.00 and are borrowing \$83.00 to pay our \$600 by April 30th. Every year we have had to borrow and work it out along the year, yet we enjoy it greatly."

Pastor Gilmore has this to say of Dr. DeMent's recent visit to Osyka: "Dr. DeMent came last night with a great message. It was well received

by a full house. . . . I think that his declaration is one of the best I have heard from any of the brethren."

A good layman from New Albany has this to say about his obligation to the Campaign fund: "I subscribed \$1000.00 to the 75 Million Campaign fund, to which I have paid \$400.00, two payments, and intend to make another payment before the first of the month, making \$600.00. I shall continue to pay \$200.00 annually until my subscription is fully paid."

Dr. Nelson relates the story of a lady in Ruleville who borrowed money on her diamond ring to pay her pledge. This lady did a loyal and worthy deed. We fail to see how anybody could wear diamonds and let their promise to God's cause go by default. More's the pity, there will be many fine Easter hats worn next Sunday by subscribers who have failed to pay their pledges.

Bro. B. A. McCollough, who has moved from Mississippi to Tangipahoa, La., but still preaches at Terry's Creek, throws down this challenge to Mississippi Baptists: "If you will get fifty thousand Baptists in Mississippi to pay \$5.00 each over their pledge, I will be one of them." As you will see, this would make the nice sum of \$250,000.00. Who will join this faithful pastor in making a gift of \$5.00 over and above his pledge?

IMPORTANT RESOLUTION PASSED BY THE STATE SECRETARIES' ASSOCIATION

After a most serious discussion of the value and need of a full rounded, well balanced Kingdom program and the imperative claims and rights of the churches, as set forth in the Word of God the following resolution was unanimously passed and the secretary was instructed to send it to the Baptist papers in all of the Southern States for publication:

"Whereas, the church is the Bride of Christ, the only organization constituted by the expressed command of God and to which He definitely committed the great tasks of His Kingdom, and

Whereas, there appears to be in some places a tendency to magnify some subsidiary organizations and their programs rather than to magnify the church of the Christ and the whole Kingdom program of the Church, therefore,

Be it resolved that the State Secretaries' Association, with deep concern for the integrity of the churches and with a high estimate of the value of the whole program of the Kingdom of the one hand, and, on the other hand, in the most fraternal spirit and with a genuine appreciation of the splendid work of the several subsidiary organizations, recognized and fostered by Southern Baptists, do hereby call upon the leaders of our Sunday School, Baptist Young Peoples' Union, Woman's Missionary Union, Laymen's Organizations and other auxiliaries,

1st. To join with the State Secretaries and with all others of similar mind and purpose in recognizing and magnifying the primacy of the Church;

2nd. To faithfully and fully set forth the claims of the whole work and the whole program of the churches and the Kingdom in making their plans and programs for their several organizations;

3rd. To lead and to challenge their several constituencies, above all else, to earnestly strive for the attainment of the highest standard of efficiency in the whole work of the local church and the Kingdom.

The Baptist Courier says that every student who graduates at Furman University must take the course in Old Testament, New Testament, Ethics and perhaps some others. Then he may take Christian History, Sunday School Pedagogy, The Life of Christ, The Apostolic Age, Christian Missions, Pulpit Efficiency, Pastoral Efficiency or Church Efficiency.



### BAPTIST MEMORIAL HOSPITAL In The Three Months.

The report of matters in the Baptist Memorial Hospital for the first quarter 1922 makes interesting reading:

1960 patients were admitted. The record by States were, Tennessee, 1299, Mississippi 352, Arkansas 254, and other states 55. By denominations they were, Baptists 497, Methodists 415, Presbyterians 203, Episcopalians 95, Christians 87, Catholics 69, Jews 98, other denominations 28, not recorded 61, no religion 407.

In the charity wards 206 patients were cared for free of charge, 135 from Tennessee, 36 from Arkansas, 24 from Mississippi, and 11 from other States.

It is the custom to give free service to pastors and their dependents. Such patients have been treated during the quarter. The laboratories have made 3600 examinations, the X-Ray department handled patients, some of them a number of times during the quarter. One day there were 34 operations performed in the 11 operating rooms.

The greatest event of the quarter was the opening of the Hughla Dockery Memorial Home for Nurses on February 20th, and the dedicatory exercises on March 16th.

In these exercises talks were made by Messrs. Dockery, Bethea, Boone, and Jennings. Music was provided, vocal and instrumental, by pupils of the Training School. There was a full house to enjoy the delightful occasion.

The hospital is equipping and will soon open an up-to-date Hydro and Electro-Therapeutic department.

There are now some 120 pupils in the training school and room for others.

M. D. Jeffries.

### LELAND

A large representation of the membership of the Baptist congregation, with a number of friends of the other churches in Leland, met at the site on which is to be erected the new Baptist Church building at 7 o'clock this morning and held impressive services to mark the breaking of ground for the new building.

Mrs. J. B. Collier, the oldest member of the church in point of membership and the first person baptized into the membership of the church, turned the first shovel of dirt. B. O. McGee, chairman of the building committee, turned the next dirt. The service was in charge of Rev. W. P. Morgan, pastor of the church, and he was assisted by Rev. W. M. Young, pastor of the Methodist Church; Rev. R. Q. Leavell, of Oxford, Miss., here assisting a great tent meeting now in progress, and Prof. R. L. Cooper, who is leading the singing in the meeting.

The building to be erected is a handsome structure of pressed brick and stone and is to be equipped with every modern plan for church and community activity. The building, furnished, will cost about \$63,000. D. D. Thomas & Sons of Memphis are the contractors.

Large crowds are attending the special evangelistic services being held here under the direction of the Baptist congregation. A large tent is being used for the daily meetings. Pastor R. Q. Leavell of Oxford and Robert L. Cooper of Crystal Springs are assisting the pastor in the services. The meeting will continue through next week.

### THE FIFTH DISTRICT

We had a great Bible School for the pastors and preachers at Hattiesburg. There were 28 present aside from the local attendance which was good.

The pastors are leading their churches as a rule to see and do their duty now as never before. One pastor is to do without a spring suit in order to lead his church to victory.

Our laymen are ready to do now. One will sell a mule to pay his pledge. Another will

send in two liberty bonds, which will over pay his subscription for the year.

A good woman in the W. M. U. meeting offered to help pay the subscription of another member who had been sick. A young woman brought to her pastor a \$10 check, which was perhaps the first money she had ever given to the cause of Christ. Two small children bring to the Lord's house every Sunday morning 25c each and their parents are not Christians.

I am speaking twice to three times every Sunday, on Monday to W. M. U.'s and to mid-week prayer meetings. After speaking in a prayer meeting, a layman said, "I owe \$62.00. I am going to borrow it and pay mine. I would be afraid not to pay it now."

Let's pay and pray; give and live. Let's have Acts 14:27 re-enacted at Jacksonville—"When they had gathered the church together, they rehearsed all that God had done with them, and how he had opened a great door of faith."

Oh for a faith that will bridge seas and cross mountains and bring us to a glorious victory!

A. L. O'BRIANT.

### OUT OF THE DEPTHS

Out of the depths have I cried to Thee.

And Thou hast heard my voice;

Leading me to Thy salvation free,

Bidding my spirit rejoice!

Out of the depths of my sorrow and woe,

Into the light of Thy love,

Thou hast redeemed me, O Savior mine,

And lead me to heights above.

Down in the depths, when my heart was bowed,

Under the burden of care—

Lifting the cross from my weary soul,

Thou didst consider my prayer,

Out of the depths, Thou hast lead me forth

Into Thy mercy and grace,

Granting a soul that was weak and faint,

The gracious light of Thy face.

Out of the depths of the fatal snare

That sin threw round my heart,

The waywardness and ambitious pride,

Satan's delusions impart:

Out of the shadow of death itself

And the silence of the grave,

Thou hast given Thy precious healing blood,

To redeem my soul, and save.

ALICE ABBOT SHAW

We have just read with a great deal of pleasure the new book by Dr. J. R. Saunders of Canton, China, "The Chinese as They Are." It is a present day photograph of things and people Chinese as they impress themselves on the heart of a man who has lived among them and labored for them for twenty years. Dr. Saunders writes most sympathetically, even affectionately of these people, over whom he is jealous with a godly jealousy. Others beside missionaries or even Christians may well be interested in this nation of four hundred million people whose history goes back further than any other in the world and whose civilization has stood the test of many centuries. They are now at their most interesting and epochal period, and this book is a flash light picture of present conditions.

Some of the forward-looking Baptists of Louisiana, seeing the need for a standard college for women in that state under Christian auspices, have established the M. E. Dodd Foundation Inc., which will receive and hold funds for the establishment of such an institution until such time as actual construction is made possible. The charter of the corporation, which bears the name of the pastor of the First Baptist church of Shreveport, specifies that the college, when established, shall give special attention to industrial training and the fine arts and shall maintain the standards of a first-class col-

lege. The Foundation has \$29,000 in its treasury at the present.

Dr. J. B. Lawrence can do more work and attend to his own business at the same time than almost any man I know. Just now he is writing for the Baptist Flag, trying to set the Landmarkers right; writing to the Baptist Worker trying to set those folks right and writing an interpretation of Revelation in a series of articles for the Baptist Messenger. Beside this he is pastor of the great church at Shawnee. Here's hoping him a long life and plenty of ammunition.

There is a continuous, strong and systematic nation-wide effort of the liquor forces to repeal or change the Volstead law against alcoholic drinks. The only effective agency for fighting the efforts of these people is the Anti-Saloon League. Whenever you hear anybody speaking against the Anti-Saloon League, you may know that he is the devil's chosen apostle to contend for whiskey.

Central Church, McComb, has let the contract for the church-building, plans provided by the Sunday School Board, to seat 450 or 500 people. The building is to be of pressed brick, with ladies' parlor and twelve Sunday School class rooms, eight of which open into the auditorium. Every inch of space is to be used, even in the vestibules. The pastor hopes to hold the first service in the new church by July 4th.

Dear Miss Lackey:

The members of our W. M. S. desire to thank you and the Board for letting us have Miss Minnie Landrum March 21-23. She helped us in so many ways that we feel very grateful to her and to you. We studied the W. M. U. Manual and seventeen of the twenty-five who attended finished the course. Some of our members were not able to attend on account of illness. Sixty children were enlisted in her classes and now we have in our Sunbeam Band 46 certificate members and in our Girls' Auxiliary thirteen certificate members.

On the request of our pastor, Rev. J. T. Mitchell, Miss Landrum made a talk at prayer meeting on the 75 Million Campaign. One man who was helping in the drive in this county, said it was the best prayer meeting we had ever had. We hope to be able to use many of the good thoughts and suggestions which Miss Landrum left with us.

With very best wishes for you and the work, I am very truly yours,

MRS B. F. KYLE, Calhoun City

Dear Miss Lackey:

Last Wednesday March 8th the Sardis W. M. S. met at the church at 10 A. M. to spend the day on the Week of Prayer programs, serving dinner in the church. It was an inspiration to be with them. All seven programs were beautifully handled—a different leader for each. We are told that there are fifteen members of the W. M. S. who will lead in prayer.

Mrs. Howse was the much loved President and is tenderly missed. Her works certainly praise her and add emphasis to the appreciative words of friends. The society was divided into circles under her leadership, and each circle is doing a fine work. The spiritual atmosphere is uplifting and the Christian fellowship is fine. We count it a joy to work among such a people. They have received us with the most beautiful Christian hospitality, entertaining us from home to home for three days after our coming and then at the church on the Wednesday immediately following. All this for HIS sake, for we were strangers.

MRS I. P. TROTTER, Sardis.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

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(The following stories are to be used in auxiliary programs for April.)

## A VISIT TO AN INDIAN SUNDAY SCHOOL IN MISSISSIPPI

There are just lots of Sunday Schools in Mississippi—Baptist Sunday Schools, Methodist Sunday Schools, Presbyterian Sunday Schools, and Sunday Schools of other denominations. And perhaps you know something about many of these Sunday Schools, and think they are all very much alike. But there is one School in Mississippi which is very different from the others.

We also like something different, don't we? When we go to select a hat, or a dress, we want it "different." And in the cities no one really wants a house for a home that is a part of a long row of houses just alike. They want a house that is "different."

So, don't you think you would like to visit this "different" Sunday School?

All right, here we are at Union! From the station we can see the Sunday School house, for, like a cap upon a hill, it cannot be hid, for it, too, is on a very high hill West of town. It is a very nice little house, painted a glistening white on the outside, and we find the inside neat and well kept also. The missionary (for this is our Indian mission Sunday School we are visiting) tells us that dear old Simon who is an old, old bachelor, takes care of the house and the premises, and is as devoted to his church as a young mother is to her babe.

Upon entering we notice immediately the black, black hair of all the school, and the peculiar way it is worn. Though the men do not wear their hair long like the Indians we see in pictures, they all have bangs coming down to their eyebrows. The grown women and the little girls all wear their hair exactly alike. They part off a little bit of hair in front, and lather it heavily with soap, and then stick it down tight to the forehead, parting it a little in the middle, and drawing the ends back under a band comb which is covered with beads and is very pretty. The remainder of the hair is drawn together up high on the back of their heads, and just as tightly as it can be drawn, and tied with a ribbon where they are so fortunate as to own one, or with a string, and the ends left to hang loose. They wear no hats. When the sun is very hot or the wind very cold they arrange a bandana handkerchief on their heads something like a sunbonnet.

Truly their dress is different to anything we have ever seen! And the little children and the grown women have on dresses made just alike. If we were Indian children we would ever have the fun of playing "women" by dressing up in mama's clothes; for the Indian children in Mississippi wear long dresses and aprons just like their mothers'. The skirts are not only long but full and have ruffles at the bottom which are trimmed with folds of calico of a contrasting color. This full skirt is fastened on a band to which the gathered waist, with a

yoke, is also fastened. They never wear a low neck dress. Their dresses are all finished with bands at the neck, over which a white handkerchief is tied. Most of them have on shoes, but the missionary tells us that they all go barefooted at home.

The opening exercises are very interesting. As soon as a hymn is announced the young children turn to the number, but most of the old Indians ignore the song books, and those that have them in their hands cannot find the number while the children have had the blessed privilege of attending school since the mission was established in 1917. And they learn so fast and are so eager for an education, nine of them are now away in school, three girls being in the Woman's College at Hattiesburg.

After the singing of two songs—and with what fervor they do sing!—all join in saying from memory the 14th Chapter of John. Here the old folks are as efficient as the children. Then the missionary leads in prayer, a sentence at a time, the Indians all repeating after the missionary. This is done to teach the Indians how to pray and to get their tongues accustomed to prayer in English. The prayer is followed by another song and the committing to memory of more Scripture. We compliment them on their excellent Bible memory work, and our attention is called to pieces of ribbon hanging about the walls with symbols of cardboard on them, and are told that each symbol represents a credit in Bible work. On some ribbons are only one symbol while on one there are twelve, showing that Willie has committed to memory a verse of scripture for each letter of the alphabet, the 23rd Psalm, the Beatitudes, the 24th Psalm, the 1st Psalm, and 100th Psalm, the Apostles Creed, the Ten Commandments, the 13th Chapter of 1st Cor., the books of the Bible, the 12th Chapter of Romans, and the 14th chapter of John. Others have nearly as many.

The missionary's wife teaches the Sunday School lesson, using pictures to illustrate it, and speaking in terms that each Indian understands.

After the lesson the roll is called by the Indian Superintendent, and each person present responds with a verse of scripture.

From a beautiful Indian basket a little Indian maiden distributes Sunday School picture cards and received the offering, then marches back to the platform and stands with bowed head while an appropriate offering song is sung by the school.

Are we not glad we visited this "different" Sunday School?

## FELIX, THE INDIAN BOY WHO HAD THE FAITH OF ABRAHAM.

Dr. Henning, Supt. of Indian Missions for the Home Mission Board of the Southern Baptist Convention, has lately circulated a little tract entitled "Catechism Concerning the Indians." In it are three pictures of Felix, showing how he looked when the Board opened its mission at Union, two years later, and how he looks now. Felix can truly sing "What a wonderful change in my life has been wrought since Jesus came unto my heart."

But think not that this change was wrought altogether from without. While you are young, boys, get it firmly fixed in your mind that if you have got to put your own foot on the ladder and do some reaching for yourself. This Felix did.

A desire for an education is not enough. This Felix had, which is the first essential. But he had no money. His people had none. Consequently he had to begin to make his own living as soon as he could reach the plow handles. He had sense enough to know that he could not get an education by attending school only when the weather was too bad in the winter for him to work. The missionary asked him if he would

go off to school if he would find a school that would take him and pay his way there, and he said he would.

Like Abraham he was willing to go out he knew not whither. Indeed, he had more faith than Abraham, for not only did he go away into a far country, but he went absolutely alone, except for the presence of his God, while Abraham had his wife and his nephew. Also he went without a penny, or its equivalent, while Abraham had flocks and herds. Also he had the opposition of his people to withstand and overcome. Some of them are heathens and he has one brother who is worse than a heathen—he seems to have himself sold to the devil to work Evil. And he had been taught to think that this older brother is some "wise guy." And this brother even followed him to the train to dissuade him. But Felix had fought it all out, and the devil himself could not tempt him. Boys, you have got to take a stand yourself, and then STAND.

The time for Felix's departure was Monday morning at eight-forty. The "big meeting" was on the previous week, and the big day, with dinner on the ground, was the day before the time for him to go. For a long time Felix had been leading the singing. Saturday night he was absent from services, and every Indian declared he knew nothing as to his whereabouts. He was not at Sunday School Sunday morning—an unheard of thing! The eleven o'clock service passed, the "heap big feast" enjoyed without Felix, and he was conspicuous by his absence at the Young People's meeting in the afternoon.

Late in the afternoon, when the missionary and his wife returned from the labors of the day, they found Felix, all haggard and worn, sitting on a stump in their back yard, but with a glint in his sharp eyes and a set to his jaw theretofore unknown.

They asked, "Felix, where have you been?"

"Out in the woods," he responded.

"What in the world have you been doing out in the woods?"

"Just thinking about it."

"Well, what did you think?"

"I think I am going, and I am going to stay until I get it."

"All right, be here in the morning at seven o'clock to get ready to go."

Felix was at the missionary's home before six o'clock the next morning. However, he did not leave the afternoon previous until he had gone in and had something to eat, for the boy had had nothing to eat for more than twenty-four hours while he was going through his garden of agony.

June 1st he will finish his second session in Haskell Institute.

Evangelist E. D. Solomon with the singers Mr. and Mrs. Armstrong held his first meeting since going to the Texas board as evangelist, at Waxahatchie. There were 101 additions.

The Oklahoma Mission Board by a unanimous rising vote requested Dr. McConnell to withdraw his resignation as Mission Secretary, but he insisted upon its acceptance, because remaining would jeopardize his health.

Dr. G. H. Crutcher, Professor of Evangelism, of the Baptist Bible Institute, New Orleans, just closed a meeting with Rev. T. J. F. urniss, Burkburnett, Texas, in which there were sixty-six additions; fifty-one of them for Baptistism.

Elder J. R. Rounds was elected by the Oklahoma Mission Board as Secretary, to succeed Dr. F. C. McConnell. He has long been connected with the work, thoroughly familiar with it and said to be entirely competent.



## SUMMER SCHOOL READ THIS---IT IS DIFFERENT!

The summer school at Blue Mountain College is to be different from any other in the state. It is not a normal, though a teacher holding a teachers license can renew the license by attending this term and completing two high school or college courses.

The term will last ten weeks, June 1st to August 10th.

The design of this summer school is as follows: First.—To enable girls who want a four year college course to take the course in three years by making up one year in summer terms.

Second.—To enable students who are preparing for college to save a year on their high school course by attending these summer terms. Third.—To enable young teachers to renew their license and at the same time secure regular high school or college credits.

### THE PLAN—

Each student will be expected to carry two studies only. Each class will recite twice each day for five days in the week, sixty minutes each recitation; the balance of the time will be given to preparation.

There will be high school classes in Algebra, Geometry, Third and Fourth Year English,

Fourth Year History, First Year Latin, Caesar, Cicero and Virgil, Physics and Chemistry or General Science.

There will be College classes in English, History, French, Mathematics, Science, Education, and Latin.

In the faculty will be an M. A. from our State University, two M. A.'s from Peabody, an M. A. from Columbia University and other teachers of similar qualifications.

Tuition for the term of ten weeks \$25.00, regular fees \$5.00, room, board and laundry in regular college dormitories \$70.00. The same in an industrial home \$37.50 to \$42.50, making total expense for board, laundry, tuition and fees \$67.50 to \$100.00 for the ten weeks.

Music, Art and Expression can be had under high class teachers on reasonable terms.

For additional information, address

W. T. LOWREY, President,  
Blue Mountain, Mississippi.

P. S. While this is a Woman's College, yet young men of high class character and first class behavior will be admitted to the summer term.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### SUMMER COURSES

Special Summer Courses For S. S., B. Y. P. U. and Student Workers are offered by the School of Religious Education of the Southwestern Baptist Theological Seminary, May 29 to June 24, 1922, at Seminary Hill, Texas.

#### Faculty

In addition to the regular Summer School faculty consisting of Dr. Jeff D. Ray, Dr. B. A. Copass, Dr. H. E. Dana, Dr. J. R. Mantley, Prof. Albert Venting, Dr. I. N. Penick, Prof. E. L. Carnett, and Prof. W. B. Moore, the following will be the special teachers for this work:

Dr. H. Beauchamp is Field Secretary of the Sunday School Board and the author of several books.

Sec. T. S. Gardner is State BYPU Secretary for Texas and one of the greatest in the South.

Sec. Wm. P. Phillips is State Sunday School Secretary for Texas and no one has done more efficient work.

Sec. J. P. Boone is the State Student Secretary for Texas and is pioneering in that work in the South.

Miss Effie McDaniel is the very efficient Director of Young People's Work for the First Baptist Church, Dallas, Texas.

Prof. N. R. Drummond is Professor of Sunday School Administration in the Southwestern Seminary and Educational Director of Seminary Hill Baptist Church.

Prof. J. M. Price is Professor of Religious Education and Director of the School of Religious Education of the Seminary.

Miss Bertha Mitchell is Teacher of Kindergarten and Director of the Demonstration Kindergarten of the Seminary.

Miss Vera Hunt is Teacher of Elementary Religious Education and Director of Children's Work.

#### Lecturers

Dr. P. E. Burroughs is Educational Secretary of the Sunday School Board and the author of several books on Sunday School work.

Dr. W. D. Moorer is Professor of Christianity in Oklahoma Baptist University.

Sec. Frank H. Leavell is Executive Secretary of the Inter-Board Commission on Student Work.

Sec. Arthur Flake is Secretary of Sunday School Administration for the Sunday School Board.

Sec. Harry L. Strickland is Secretary of Organized Class Work for the Sunday School Board.

Miss Lillian Forbes is Head of the Department of Elementary Work of the Sunday School Board.

M. I. T. S. BYPU Sends Us Some Good Mottoes.

The BYPU of the Mississippi Industrial and Training School, Columbia, Miss., has a member that furnishes

several good mottoes each Sunday for the BYPU. These mottoes are made on white paper and lettered in colors making very attractive wall decorations. Mr. Bert Doyle upon request has sent us a few of these and we here with give some so that you may make some for use in your BYPU. It is a blessing that they want to pass along. We build the Ladder by which we climb.

In life it is not so much what you HAVE, but what you KNOW that counts.

To drive the nail of SUCCESS use the hammer of PRACTICE, the "Stick" it can be done! What? ANYTHING. Place? ANYWHERE. How? SOMEHOW. Stick to it.

The door of SUCCESS is labeled, PUSH.

A DUET—Practice and Hard work will sing the song of Success for you. Don't mind the BUMPS but stay out of the RUTS. to it kind."

### A WORD FROM COLUMBIA.

Dear Mr. Wilds:

The B. Y. P. U. at Pine Bur, Mr. Frank Rhymes, Pres. is doing nicely. We organized at Edna 4th Sunday. Miss Daisy Williams, Pres. They want a study class this summer, will furnish an instructor when they set the time. They have a real good union, down there. Their pastor, Rev. B. B. Coke is teaching a class in the Senior Manual.

All our unions here seem to have taken on new life since the State Convention. Their plans for this year are to very much improve on what we did last year.

A large number of our people are planning to attend the district convention.

Jennie Watts.

First Laurel Intermediates and Seniors Change Their Names.

The Senior B. Y. P. U. of the First Church Laurel has changed its name from "The Senior B. Y. P. U." to that of "The Gates B. Y. P. U." this in honor to their pastor, Bro. L. G. Gates. The Intermediate union has grown into a Senior union and from now on will be listed at the Senior B. Y. P. U. of First Church Laurel. Miss Tate who has been their leader advances with them and continues to be their Leader and counselor. They say that they are very proud of the Banner their Juniors brought home with them, but think the "Red" one will be necessary next year to complete their decorations. This is a challenge to the rest of the B. Y. P. U.s (Senior) of the state.

### WEST LAUREL AND STUDY COURSE WEEK

Among the number to report on Study Course Week was West Laurel. One interesting feature of their week's work was the steady growth in the attendance. Monday 66, Tuesday 68, Wednesday 71, Thursday 76, Friday and exams. 72. They came because they got something when they came, real food for the soul.

Professor of History: "What do you know of the age of Elizabeth, Mr. Jones?"

Jones (dreamily): "She'll be nineteen next week."



Sermon By Ben Cox: Sunday Evening,  
February 28th, 1922.

Subject: "The Joy of Salvation." 5

Text: Psalm 124: "Restore unto me the joy of thy salvation."

Luther calls our attention to the fact that there is no other psalm which is often sung or prayed in the church, and another that this is the first psalm in which we have the word "Spirit" used in application to the Holy Ghost. It doubtless has a very strong dispensational application. As Arthur Friedman says: "In the latter day they shall consider their ways; repentance and self-catharsis will be the result. Blood-guiltiness heavier than that of David has to be removed from that nation. They will become the teachers of the Gentiles when first the iniquity of their own transgressions has been purged away." Tonight I want to consider especially its application to the sinner saint who returns to a position of communion and service.

In looking over the entire psalm we find that verses 1 to 6 give us Sin judged before God. Verses 7 to 10 emphasize Forgiveness and Cleansing. Verses 11 and 12 the Fullness of the Spirit for Joy and Power. Verse 13 emphasizes Service. Verses 14 to 17 Worship. 18 and 19 finds the Psalmist reaching out for the welfare of Zion. It is a very familiar text which has been blessed to hundreds and thousands and millions of people. "Restore unto me the joy of thy salvation and uphold me with thy free Spirit."

Salvation is of tremendous importance. So also is the joy of salvation. Salvation of course is primary. There can be no joy of salvation until there is first salvation. It is enough for us to be saved. There are thousands of people who are saved who have not the joy of salvation. They are neither happy in the Lord's service nor useful in the Lord's service because they have not this joy. Joy is of tremendous importance. Jesus says, you remember, "These things I have spoken unto you that my joy might remain in you and that your joy might be full." Paul writes to the Philippians "Rejoice in the Lord always and again I say, Rejoice." I like the way Weymouth renders that in his free translation—"Always be glad in the Lord. I will repeat it—be glad."

The Word reminds us that "the joy of the Lord is your strength." That is very true. The strong souls of history have been the souls who have not only had salvation but the joy of salvation. Witness Shadrach, Meshach and Abednego, the three Hebrew Captives. They are brought before the king because they refuse to bow to the image in the plain of Babel. The spokesman says to the king "O King, we are not careful concerning this matter." That is to say "We are not filled with care. We are not worried about it. Our God is able to deliver us and he will deliver us out of thine hand, O King, but if not, we will not bow to thine image." Without the joy of salvation you cannot have the "if not" faith.

Witness Paul and Silas thrown into the jail at Philippi. The same place where afterwards is this church to which he writes "Rejoice in the Lord, always and again I say Rejoice." At midnight he and Silas are so filled

with the joy of the Lord that they have a prayer and praise meeting. There was a heaven-quake and then an earthquake. The jail doors are opened and everyone's bonds are loosed. Prayer and praise will do more to loose the bonds of the people than any other force. Prayer and praise cannot come properly from any except from those who have not only salvation but the joy of salvation.

The joy of salvation depends upon our fellowship with God. Not upon our relationship. The prodigal son in the far country is still the son of his father. David was still God's child though he had sinned so awfully. He was out of fellowship, though, and that brought misery. You do not have to go very far to get into the far country, necessarily. You may get into the far country before you leave the front door. You can get into the far country without leaving the pew in which you are sitting tonight. David did not go far to reach the far country. First looking, then lusting, then sinning, but thank God for these words—"The Lord sent Nathan to David." You remember I preached a sermon on that text sometime since. Thank God for the Nathans who are sent to the sinning Davids to bring them back. Maybe I come as some Nathan to somebody here tonight who has sinned. If you are saved and have not joy, sin is the cause of it. There is only one force that can separate you from your Saviour and that is sin. "Your iniquities have separated between you and your God." There is only one way to come back and that is the way David came—with confession.

Samuel Page reminds us that "here is our natural wealth. What can we call our own but sin? Our food and raiment, the necessities of life, are borrowings. We came hungry and naked into the world, we brought none of these with us and we deserved none of them here. Our sins came with us as David after confession. We have right of inheritance in sin, taking it by tradition and transmission from our parents; we have right of possession. Says Job: 'Thou makest me to possess the sins of my youth.'

When Nathan came to David he used the mighty method of illustration. He told of the poor man who had one ewe lamb which he loved as he loved a member of his family. The rich man who had flocks in abundance, when a traveler came to his house, took away this little lamb from the poor man. David could hardly wait for Nathan to get through. In his anger he said to Nathan "As the Lord liveth, the man that hath done this thing shall surely die and he shall restore the lamb fourfold because he did this thing and because he had no pity." Then with tremendous directness Nathan said "Thou art the man," and made the application. David promptly confesses that he had sinned against the Lord, and this psalm is his prayer and testimony. Realizing his sin he prays "Restore unto me the joy of salvation."

"Against thee, and thee only," prays David, "have I sinned, and done this evil in thy sight." Of course, he had sinned against his government; against his family; against Uriah; against Uriah's wife, but his sin against all these put together was nothing beside his sin against God. "Against

thee, and thee only have I sinned and done this evil in thy sight."

"Restore unto me the joy of thy salvation." In the New Testament we have these words: "Ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted." The word in the Greek used for "Restore" is the word usually used for the settings of a broken bone. If we are spiritual we shall deal with the straying brother that way. God always deals with us that way. "Not only 'restore me,' says the Psalmist but 'uphold me with thy free Spirit.' He realizes that he cannot stand in himself. Perhaps he has determined in himself as many do that he would never fall, but he did. So he says 'Uphold me with thy free Spirit for fear I might fall again.'"

I told you once of a man in Little Rock during our revival meeting. The Janitor said to me one evening, 'Doctor, there is a man crying in this room.' I went in and found a big fine looking fellow whom I had baptized sometime before and who had gone down on account of drink. I patted him on the back and encouraged him to depend on the Lord. Confidently he said "Bro. Cox, I'll never drink another drop." "Hold on," I said, "Don't be too sure of yourself." "O, I am sure I never will." I assured him that he could not count on himself but he could count on the Lord. But I never got him beyond the determined resolution within himself. He fell again, of course. "Let him that thinketh he standeth take heed lest he fall." Wisely does the Psalmist pray "Restore unto me the joy of thy salvation and uphold me with thy free Spirit." "Then," says he, "I will teach transgressors thy ways and sinners shall be converted unto thee."

"Lord, if thou wilt just restore unto me the joy of salvation and uphold me with thy free Spirit I will show thy power in helping me to be meek and submissive and in having self-control. I will show thy power in helping me to be kind to all. I will show thy power in helping me to help all, showing that 'God is no respecter of persons.' I will show thy power in spreading the gospel of hope for all. So that people may say 'Is this Saul of Tarsus who persecuted the church now Paul the preacher? Is this the John Bunyan, the profane tinker, who has written the book which was translated into more languages than any other book in the world outside of the Bible? Is this the woman who used to run a red light house in Memphis and is now happy and useful in the Lord's service? Is this the man

Continued on page 11

**JOHNSON'S FOOT SOAP**  
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TO WHOM IT MAY CONCERN

1. Comparing the number of Southern Baptists with the population of the United States and supposing they share proportionately in luxuries and non-essentials, the following figures have been derived:

Baptist women of the South spend for Easter hats alone in one year the sum of \$14,785,714.00. Baptist men and women of the South spend annually for cigarettes, cigars, snuff, and chewing tobacco the sum of \$60,285,714.00.

Southern Baptists spend annually per capita for the following:

Candy and Chewing Gum	\$ 7.14
Soda Water and Confectioneries	7.95
Movies, baseball, etc.	8.50
Perfumery, silk stockings, etc.	9.13
Cigars, cigarettes and tobacco	10.93
TOTAL per capita per year	\$43.65

Their annual Campaign pledge is only \$5.00, and not one-third of that has been paid.

Now, what do you think of people who wonder why times are not better? The Lord says: "Honor him with your substance \* \* \* and then your barns shall be filled with plenty."

2. The annual pledge for Mississippi Baptists is \$841,000.00. There has been paid up to April 6th, \$253,843.48. This means that 180,000 Mississippi Baptists have paid on an average per member since the first of last May to seven causes combined—Aged Ministers Relief, Hospitals, Orphanages, Christian Education, State Missions, Home Missions—less than \$1.42.

When it is remembered that only 55,000 out of the 180,000 subscribed anything to the Campaign and that many who subscribed are not paying, and that scarcely any who did not subscribe are paying, the average is raised.

But that which should call for our best is the \$587,157.52 which should be paid by the 30th of April. Ninety-seven out of every one hundred can pay up if he **WILLS** to do so. You have heard excuses all your life. You will continue to hear them. Many only need to be told that they can.

R. B. GUNTER, Cor. Sec.

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who came into Central Church staggering drunk one night and who found Jesus and who is now a consecrated Christian and has been a consecrated Christian gentleman ever since? "Restore unto me the joy of thy salvation and uphold me with thy free Spirit," Lord, and I will show how thou canst make me victorious over sin. I will show how thou canst help me to have joy under all circumstances, joy which is deeper and better than happiness, for happiness depends on things that happen. I will show how I can have righteousness, peace and joy in the Holy Spirit." I will show how I can take "disappointment," rub out the letter "D" and put "H" instead making "His appointment." This, my friends is a pretty good test. He is a good man, she is a good woman and a strong woman who can rub out the letter "D" in Disappointment and write "H" instead.

Sometime ago Memphis was greatly honored by the presence for a few hours of Mr. and Mrs. S. D. Gordon of New York. They were passing thru the city and graciously consented to speak at our Noon Meeting. A wonderful time we had although it was pouring down rain. Almost a water-spout, but a hundred people braved the elements and came. They will never be sorry they came. I went to meet Dr. and Mrs. Gordon at the Railroad station. Partly blinded by the heaving beating rain a man with a big truck ran into my Ford and broke a hind wheel. I got them to help me

push it under the baggage shed and then I went to the train to tell them the bad news that my car was broken but I had telephoned for a man to come with a new wheel. Would they be willing to wait for a short while? "Certainly" they politely replied. Never shall I forget that enjoyable visit. I have thought sometimes since that perhaps the Lord let me break that wheel in order to have that visit. While we waited there for the man to come, Mr. Gordon quoted this verse:

"When the weather is warm we will not storm;

When the weather is cold we will not scold;

When the weather is dry we will not cry;

When the weather is wet we will not fret;

But whatever the weather, we'll be happy together."

He who has the joy of salvation can always apply this verse.

He who has the joy of salvation will not be like the man of whom it is said: There was a man that loved to borrow care

Wherewith to worry. If a day was fair,

He feared 'twould rain, and if it chanced to rain

He deemed the sun would never shine again.

If he was well he feared ill-health were nigh.

If he was sick, of course,—that he would die!

He worried over troubles, small or

vast, In every tense; the present, future, past—

And worried day and night, in dream-land too;

And worried human beings whom he knew;

And lost, at last, his friends, and every thing

Except the pleasure of just worrying.

But on the other hand, he will more like the dear Methodist woman of the eighteenth century, poor in this

world's goods, but rich in the joy of the Lord, who testified "I do not know

when I have had happier times in my soul than when I have been sitting at

work, with nothing before me but a candle and a white cloth and hearing

no sound but that of my own breath, with God in my soul and heaven

in my heart and who, as long as God lives must be happy. I

get up and look for a while out of the window, and gaze at the

moon and stars, the work of an Almighty hand. I think of the grandeur

of the universe, and then sit down and think myself one of the happiest beings

in it." She did not have much, but she did not need much. A chair, a candle,

a white cloth on which to sew, the window out of which to look and see

the moon and stars, but she had the joy of the Lord.

My sinner friend, you must, of course start with salvation. There is no use

talking about the joy of salvation until you first have salvation. When you

ask what the unsaved have, I reply "They are without Christ, having no

hope, and without God in the world."

"He that hath not the Son of God hath not life." They are without excuse, for "how shall we escape, if we neglect so great salvation?" He is condemned, for "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth not the Son of God shall not see life, but the wrath of God abideth on him."

I hold in my hand a picture from the Sunday School Times entitled "A Bitter Pill." It represents a fairly good looking man with a halo over his head entitled "Self-Righteous Pride," but with an awful scowl on his face as he looks at the "bitter pill" which is being handed to him on the spoon. The pill is this—"Man apart from God's redeeming grace is a helpless, hopeless, undone sinner." This has always been a bitter pill to the natural man, but we cannot be saved unless we are willing to submit to this truth. Unless we realize our helpless, hopeless, undone condition. The great man, Charles Wesley, we are told was early one morning tossing on his sleepless couch in an agony of conviction of sin. A dear woman passing by looked in and said "In the name of Jesus of Nazareth, arise and believe!" Said Wesley, "O, if Christ would speak thus to me!" And he did, so that in a few minutes the happy man rose from his couch crying out "I believe! I believe!" As Wesley was saved, so must we be saved. "He that believeth on the Son hath everlasting life and shall not

(Continued on page 14)



# A FORECAST OF THE FLORIDA CONVENTION

Florida is jubilant over the coming of the Southern Baptist Convention to the Jacksonville metropolis next month for the second time in the history of our great convention. It affords pastor and people of the Old First Church real pleasure to be host of the Southern Baptist Convention a second time in the same pastorate. We entertained the convention in 1911; just midway in a pastorate of twenty-two years.

From all indications we will have a good attendance. The Headquarters Hotel, the Seminole, was filled by the end of January. On visiting the hotels I find that they are all filling up rapidly, and requests for accommodations in private homes are beginning to come in on every mail. Judging from the demand for private rooms with bath one would judge that Southern Baptists are prosperous as well as numerous. We ought to have a great convention this year, in view of the fact that the compilation of religious statistics by the Federal Council of Churches in America has put Baptists first among the Protestant denominations in America. This is the first time that Baptists have gone to the head of the class, and if they should celebrate at the Jacksonville convention by having the greatest convention in their history it would be in keeping with their spirit of progress. Southern Baptists have made greater gains than Northern Baptists. This place of first honor gives no occasion for boasting, but it emphasizes the strength and opportunity of Southern Baptists, and calls up on them to "lengthen their cords and strengthen their stakes."

This is the third year in our 75 million campaign. All the states and churches are looking to the Jacksonville Convention to see how well we make the third year's hill. Once at the top on the noon stretch and final victory is assured. The third is the charm.

We are expecting between five and six thousand messengers and three or four thousand visitors. Side trips are being arranged for both visitors and messengers, so that all may see the tropic beauties and natural resources of this Paradise of South and romance of America's pioneer history. We have been entertaining distinguished guests this winter and with the coming of the Southern Baptists at the close of the tourist season we are to have the best for the last. President Harding, John D. Rockefeller, Richard H. Edmonds, R. S. McArthur, and other celebrities such as Henry Ford, John Wanamaker, Mars Henry Watterson, who died in this city a few weeks ago, and many of the famous of this and other lands have made Florida a visit this season.

Had it occurred to you how near the center of the territory of the Southern Baptist Convention Jacksonville is? Cuba, Canal Zone, Texas, New Mexico, Oklahoma, Missouri, Illinois, Kentucky, Tennessee, North Carolina, Virginia, Maryland. Everybody ought to come because we meet at the center.

Dixie Baptists, Florida is looking for you. Come right in, sit right down and make yourself at home! We will greet you with a gracious smile and a good hand shake and give you the

best we've got. You shall drink of Ponce deLeon's fabled fountain and eat of the fruits of Paradise. The "Land of Flowers" wafts you a welcome on every ocean breeze fragrant with the breath of orange blossoms and refreshing as our golden fruits.

## East Mississippi Department

lion campaign means to the world and stopped to seriously consider just what failure in the collection of the 75 million campaign means to the world and to our denomination at large. If we could but get a clear vision of just what failure will mean we would strain every nerve to meet our pledges. Possibly if some 'good Baptists' who are constantly trying to discourage the matter of the payment of pledges by others, if they could realize just what failure to collect the pledges would really mean to the dear old Baptist denomination they "claim to love so well," they would let up in their opposition and would at least be quiet about the matter.

Let us study for a moment some of the bad effects of failure on our denomination and the cause of Christ; in the first place the world would lose confidence in Baptists, their willingness and ability to do any worthwhile task. We subscribed well, yea nobly, and for awhile we did run well and the world applauded. To fail now would be to lose all this confidence and therefore we would lose the golden opportunity which confidence brings. And worst of all we will lose confidence in ourselves, and it will be hard to get us to try any worthy undertaking again. Lost confidence in oneself is harder to restore than lost confidence in some other one. So, failure now means that our denomination is set back at least fifty years to the days when we did not know our strength and were giving a measly, paltry sum to save a lost world. For our own salvation as a denomination no true Baptist can fail or refuse to pay his pledge no true Baptist will fail under these conditions if he is possibly able to pay. To do otherwise is disloyalty to the denomination and the cause of Christ.

Then in the next place failure now would be a death blow to our mission work at home and to the uttermost parts of the earth. Our state work will have to be dropped, our Home Board workers will be called in and our foreign missionaries will be forced to abandon the work among the heathen, come back home and let the heathen die in their sins and go to hell without an effort—all because of our disloyalty and covetousness we Baptist failed. Am I willing to bear the responsibility of such a disaster? are you? No, I am not. I'll pay my pledge if I must go hungry and my family cry for bread. The Bread of Life for the lost is much more needful than bread for the body.

I beseech you, therefore, my beloved brethren and sisters, to pay thy vows unto the Lord and thus save ourselves from these awful consequences of failure.

## THE ALABAMA AND VICKSBURG RAILWAY SOUTHERN RAILWAY SYSTEM

SOUTHERN BAPTIST CONVENTION  
JACKSONVILLE, FLORIDA, MAY 17TH-22ND, 1922

Special sleepers will be operated via A & V-Southern Railways on following schedule:

Lv. Vicksburg	A & V No. 2	9:40 P. M.	May 15th.
Lv. Jackson	A & V No. 2	11:00 P. M.	May 15th.
Lv. Birmingham	Sou. No. 30	10:30 A. M.	May 16th.
Lv. Atlanta	Sou. No. 9	8:45 P. M.	May 16th.
Ar. Jacksonville	Sou. No. 9	8:00 A. M.	May 17th.

For information concerning round trip fares, sleeping car fares and reservations, address B. Anderson, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON,  
Traveling Passenger Agent

C. F. WOODS,  
General Passenger Agent

VICKSBURG, MISSISSIPPI.

### NOTES AND COMMENTS

A man who claims to be a preacher or even a Baptist, and throws anything in the way of Baptist people now to discourage the payment of their pledges is a traitor to God and the cause of Christ.

A "good brother" said in conference at his church the other day that we cannot afford to borrow money to pay our pledges, yet this same brother and others like him would borrow money to buy tobacco, coffee and many other useless luxuries. How can the love of God dwell within such a heart.

Mrs. Ellen Johnson, daughter of Rev. J. E. Breland of near Suquena, Lauderdale County, died March 24, 1922, and was buried at Pine Grove Church, Neshoba County, the following day. She leaves a husband but no children living. We sympathize with the bereaved.

The Neshoba County Baptist Association Board meeting will be held with Salem church the fifth Sunday and Saturday before in April. On the program are the names of Dr. R. B. Gunter, Dr. I. A. Halley, Rev. J. W. Rooker, Bro. N. T. Tull and Miss M. M. Lackey. We are expecting a great meeting.

Rev. John W. Jones, of Neshoba County, has been real sick with La Grippe for some weeks, but glad to note that he is again able to go to his church work. Bro. Jones is doing a good work in this county.

The Baptist workers of Neshoba County met last week and arranged for a number of church rallies over the county to stimulate the payment of pledges and to help in other church work. Brethren Beckett, Jones, Gardner, Kitchens, Spears, Breland, Thomas and others are to take part in the work. Pray for us.

R. L. Breland.

### CHEFOO T. B. Ray.

We landed in Chefoo on a very bleak morning in early December after spending an uncomfortable night to tossing upon the rolling sea between Dalny and Chefoo. We were given such a hearty welcome by the Stephens, Moores, Mrs. Daniel, and other friends that we soon forgot the discomfort of the trying voyage.

Chefoo is the first station opened by our Foreign Mission Board in North China. This station was opened in 1860 by J. L. Holmes who had prior

to that time engaged in missionary service in Shanghai.

On account of the opposition to foreigners, he found it impossible at first to secure a place on land for occupancy as a residence, and had for some time to sleep in a sail-boat in the harbor.

After he had been in Chefoo several months, he in company with Mr. W. H. Parker, an Episcopal missionary, rode out into the country about twenty miles to confer with some robbers he thought, were soldiers belonging to the Taiping rebels. Mr. Holmes had communicated with the Taiping rebels while he was working in Shanghai, and hoped now to influence these supposed allies of the Taiping rebels to be considerate of the city of Chefoo. The robbers murdered him and his companion. He was afterwards brought into Chefoo for burial, but the place for which he had gone to intercede refused him a resting place, and he was buried finally on an isolated island in the harbor where his dust still rests in a lonely grave, the exact location of which is a bit uncertain.

The Chefoo station was closed after this sad calamity. Mrs. Holmes moved to Tengchow, where she labored along with the Hartwell family for several years. After a lapse of forty-five years, the Chefoo station was opened the second time by Mr. and Mrs. Peyton Stephens in 1906.

The work in this station has prospered. There is a church of 300 members in the city, and there are five outstations in the country. The church in the city owns a splendid church building situated on a very prominent corner. The building is made of brown stone. The Board contributed \$1,500 toward the erection of this plant, and the remainder of the money was raised in the community. The church is fittingly called the Holmes Memorial.

In the rear of the church on a good-sized lot, and housed one-story buildings, is conducted a very successful boys' school of primary grade, which now has an enrollment of one hundred boys.

In another section of the city, a girls' school is being conducted. It has at this time about thirty students, but on account of the removal of those who had it in charge, it has not been possible to press the work of this school very vigorously. Mrs. Stephens has found the time to hold the school together in a very creditable way, but it is necessary to have some one to devote her whole time to this girls' school which has through the years flourished in a most gratifying way. The station is very much delighted over the pros-



pect of the coming of Miss Pearl Todd for this work. The school is conducted in a brick building owned by the Board.

We met a number of Chinese brethren in Chefoo who impressed us most favorably. I would like to mention one of the deacons of the church. He is a very generous supporter of the cause. His vigor of character will be attested by the following:

After conversion in Chefoo, he went back to his home village in order to encourage his friends who had become Christians in that town, and to aid in a movement to rid the village of its idols and to turn the temple into a school building. It appears that every village owns its heathen temple in such a way that if the majority of the citizens decide to use the building for another purpose the majority can have its will. Here and there are found villages in China in which Christianity has spread so extensively that the village temple has been turned over either to the church or converted into a school building. When the deacon above named reached his home-place, he found it in great excitement. Soon a meeting was called. The heathen priest opposed the movement to give the temple over for school purposes. He was so violent in his opposition that he drew a pistol for the purpose of shooting the deacon. The athletic deacon seized one of the light benches in the building and struck the priest down and pounded him into submission. The change in the use of the building was soon effected.

A sequel to the story of Mr. Holmes will be of interest. After Mrs. Holmes had gone to Tengchow, she picked up two beggar boys in that city. Although poor, they belonged to good families. Both of the boys were named Wang. They lived in her home. She taught them along with her son, Landrum, and gave them a good Chinese as well as English education. Their English enabled them to get on well in business and both grew rich.

One of these men went to America and called himself the first apostle of Buddha to America. He was brilliant, but was not sympathetic with Christianity.

The other became a Christian, and united himself with the Tengchow church. After Mrs. Holmes had returned to America, this Christian man inquired about her, and for a number of years sent \$400 annually for her support. He kept this support until he died. Shortly before his death, he instructed his wife to continue the support of Mrs. Holmes. This she did, and on her death-bed enjoined her son to provide the allowance for Mrs. Holmes. This son was faithful to his trust, and continued the support of Mrs. Holmes until she died at the age of eighty years.

The Home Going of Mr. B. S. Gray.

On the night of March 12th, 1922, the spirit of Mr. Bennie Gray of Braxton, Miss. passed into the great beyond.

For three years he had patiently suffered with the great dread disease, contracted as a result of influenza while in the army. During all his suffering, he maintained a happy and cheerful disposition and a hopeful attitude.

Brother Gray, with many of his

friends, entered the service of his country in 1918. Though he was entitled to exemption from service he waived this right and cast his lot with his fellows, through loyalty to his country's call.

Brother Gray was only twenty five years old at his death, but his accomplishments evidence his ambition and determination to make good as a young man. By the time he was twenty one years of age he had completed the high course—a business course—and three years in Miss. College. Many of the students of 1915 '16 '17 will remember him as "Shorty Gray."

It was my privilege to be his pastor for the last two and one half years of his life. During this time he was a devoted member of the Braxton Baptist Church. After the storm last year which destroyed our church, no one was more interested in rebuilding than brother Bennie. He believed that Christians should tithe and as such religiously tithed himself. He was one of our most loyal members in every respect and we shall miss him. The church has lost a loyal member, the community a friend.

He leaves to mourn his going, besides a number of relatives, a widowed mother and two sisters, all of whom are Christians and know how to adjust themselves to these dark hours. While the mother and sisters have sustained a great loss, God's will has been done and Brother Bennie has joined his father and five brothers and sisters on the other side.

So not alone we land upon that shore,  
'Twill be as though we had been there before;

We shall meet more we know  
Than we can meet below,  
And find our rest like some return dove,  
And be at home at once with our Eternal Love.

W. S. Landrum.

#### CHICORA

Work is starting off nicely at Chicora. We have organized a R. A. with a membership of about 20 charter members. At our meeting last Friday at the home of Bro. Kelly, we went into permanent organization. Each boy present promised to be at S. S. Sunday and to bring some one with him if he could. After the meeting I caught fragments of conversation like this "I am going to ask every one I meet to come to S. S." "I am going after those loafers in my car and ask them to ride with me to S. S." "It makes me tired to ask a man to come to S. S. and him tell me there is no sense in S. S. but I am going right after those guys any way." Despite smallpox in several families we have nearly 100 in S. S. Will write up the G. A. s later.

Fraternally, F. H. Culp, Pastor.

#### LETTER RECEIVED

To Supt. Mississippi Home Finding Society:

In answer to your letter, there was a boy placed in my home by the name of \_\_\_\_\_ at the age of fifteen; he stayed with me over three years, and is now in \_\_\_\_\_. His health is good; he has an average education and he joined the Baptist Church while he was with me. He joined the Army and stayed a year, then he came back to see

us and stayed ten days; \_\_\_\_\_ is the best boy I have ever seen placed in a home; he is like my own child. I am the mother of thirteen, of whom eight are boys. \_\_\_\_\_ never

told me a falsehood that I know of, he was kind and obedient and trusty, a good hand to work and was willing. I will never forget him, for he is a fine boy and now 21.

Prentiss, Miss.  
Mar. 28, 1922.

Dear Mr. Wilds,

The Baptist young people of Whitesand church, Jeff Davis County, met Sunday afternoon, Mar. 26, and elected the following officers for the next quarter;

President, F. J. Lee; Vice President, Louie Mal Smith; Sec. & Treas, U. B. Dale; Cor. Secretary, Icie Lee; Chorister, Robert Lee; Librarian, Wiley Coulter; Quizz Leader, Icie Lee; Group Captains, I. Bertie Lee II, Clara Lee; III, Ike Bass; IV, Thomas Lee.

We have an enrollment of forty members who are very enthusiastic.

We are striving to make our Union an A-1 Union, and lack only a few points having it complete.

We hope that by the end of the quarter, we will have it an A-1 union.

Respectfully yours,

Icie Lee.  
Cor. Sec'y.

#### FRUIT DALE, ALA.

Macedonia B. Y. P. U., Green County, Miss.

On account of some of our officers moving we have elected some new ones.

Officers elected are president, Luther Williams, Vice President, D. W. Daily, Secretary, Nellie Williams, Librarian, Carlle Williams, Treasurer, Lucille Williams, Chorister, Ada Williams, Group Captains, Velma Williams, Ada Williams, Taylor Williams.

Officers were elected for a term of six months.

We are climbing on to the Standard of Excellence. We are planning our library, and hope to have it in soon.

The union have subscribed for the Baptist Record for the Library.

Etta Williams, cor. secy.

#### NANCY ELLA HUGHES

Mrs. Nancy Ella Hughes, wife of the late J. W. Hughes, was called to her reward, March 21, 1922. Age 63 years. She united with the Baptist Church at Mt. Horem, Miss., at the age of 16 and afterwards moved her membership to the West Laurel Baptist Church at Laurel, Miss.

She loved her church and made the cause of Christ first in her life. She was a great sufferer for a number of years, but bore it all without a murmur.

She was the mother of nine children six of whom survive, Mrs. C. F. Getmore of Hattiesburg, Miss., Mrs. W. R. Maddox, Mrs. Will Mulligan and three sons, S. D., Richard and Clyde, all of Laurel, Miss. Also six sisters and three brothers.

The funeral service was conducted at the residence, interment at Hickory Grove Cemetery.

Richard Hughes.

The young people of Silver Creek Baptist Church organized a Senior B. Y. P. U. March the 19th 1922. Having thirty six members enrolled, they were

divided into two groups, which are working in rivalry with each other.

Our motto is: "Strive for the highest."

Lucretia Estess,  
Cor. Sec'y.

#### T. D. POWELL

Whereas, in the providence of Almighty God, Brother T. D. Powell, eighty-five years old and an active member of the Men's Bible Class, has been called from earth to heaven,

Resolved that we cherish the memory of Brother Powell as a man of loyal christian character, ever ready to give expression, by a meek and gentle spirit, of the religion of Jesus Christ. While we shall miss him from the Class meetings, we bow in submission to the will of God.

We sympathize with the bereaved ones and devoutly pray that the God of all grace will give to them the spirit of submission, that will lead them to say, "Even so, Father, for so it seemeth good in the sight."

A. C. Robinson  
A. V. Rowe,  
Committee.

April 2, 1922.

#### IN MEMORIAM.

In loving remembrance of our dear husband and father, Reverend J. C. Buckley, who departed this life April 2, 1921.

The month of April again is here,  
To us the saddest month of the year,  
Because it took from us away,  
Our dear loving husband and father,

Just one year ago today,  
Sadly missed each day by,

His wife and children.

#### OBITUARY

On March 17, 1922, just as life was dawning God sent his death angel and claimed the sweet spirit of the infant son, of Mr. and Mrs. J. E. Brock.

Little darling we loved you, but God loved you best, so He called you home with him to rest.

"Aunt Vera."

#### A WORD OF APPRECIATION

We are profoundly grateful to friends throughout the country for expressions of sympathy both by kindly acts following the death of our little Marion, and by letter and words of mouth.

T. B. Sandifer and Wife.

#### A REQUEST FOR PRAYER FROM AN OHIO PASTOR

(Feb. 17, 1922.)

(Similar to hundreds received.)

"The drift from God and the church is heart-breaking. Everything the devil and worldly people can do to draw from the paths of righteousness and piety is being done. Our city high schools gave a great ball last night in the largest auditorium in this city, and our young people are being drawn into these through the city high schools. I have a splendid company of young people in my church and Sunday School, but they are being ensnared by an awful pressure, ostracized and ridiculed because they do not go in the devilish whirl of the dance and other questionable things—I can not endure present conditions. THEY MUST BE CHANGED. I am spending today in fasting and prayer. Oh, that God would break forth in a mighty saving manner! Pray, Pray, Pray."



(Continued from Page 11)

come in condemnation but is passed from death unto life."

I now believe, I do believe that Jesus died for me.

And on the cross he shed his blood from sin to set me free.

If you believe, the next thing is to be busy for him, for "the idle brain is the devil's workshop and the idle hands are the devil's tools." If you believe, it is not your business to sit down with your hands folded or to lie down and go to sleep.

I read recently of two old ladies who used to keep house for their brother, a wealthy epicure. This epicure would remain away ten months and come back every year the first of September and as he would leave again the latter part of October the sisters would say "Adieu, Anthem, until next year we are going back to bed." And they did. They went back to bed for ten months. It is true one of them lived to be 93 and the other 99, but what is the use of living that long in that way? You are just simply going to lie in bed on purpose to have somebody wait on you for ten months in the year; the world is better off with you lying in your grave, because you will not need anybody to wait on you there.

I repeat, if you have believed in Jesus, for the salvation of your soul, the only thing to do is to get busy for him who has done so much for you, and so I invite you to take a stand for him tonight. Hear him as he says:

I gave my life for thee, my precious blood, I shed,  
That thou mightest be ransomed and quickened from the dead.  
I gave, I gave my life for thee—  
What hast thou given for me?

#### OBITUARY

Whereas God has seen fit to call our sister, Mrs. Lawrence Smith, from this earthly tabernacle to her heavenly home; and whereas Whitesand church has lost a most faithful member, the W. M. S. a zealous worker, the community a kind and helpful friend, the home a patient, loving wife and mother. Therefore be it resolved:

First—That we bow in humble submission to God's will, knowing that "He doeth all things well." For He has guided the feet of our dear sister into the shining way that leads into His own dear Presence.

Second—That we shall strive, day by day, to do more for the Master's cause, realizing that the call may come to us at any moment.

Third—That we tender thanks unto our blessed Master for the inspiration that has come into our lives from the Christian's fortitude with which she so patiently bore her great sufferings.

Fourth—That we extend to the sorrowing friends, family and loved ones our deepest sympathy and pray that the dear Lord may comfort and lead them.

Fifth—That we have a copy of these resolutions printed in the Baptist Record, one sent to the bereaved family and one spread upon the minutes of Whitesand W. M. S.

Mrs. L. W. Bass,  
Mrs. C. V. Sutton,  
Mrs. C. V. Dodd,  
Committee.

## Sunday School Department

### New Albany School.

In regard that the interest taken in our Sunday School at New Albany is perhaps exceptional and unusual. Mr. C. R. Harwood is our wide-awake and aggressive Superintendent and Mr. W. R. Kelley is our efficient Secretary and Treasurer. Our church also fosters a mission Sunday School in the southern outskirts of the city which is under the supervision of Mrs. John Neeley, one of the most consecrated and efficient women among us.

Recently, at the instigation of our church a religious census was made by committees from the various churches of the community which survey developed the fact that half the white population of the city falls clearly within the Baptist contingent. Our pastor carefully resolved our contingent into a chart in which he has arranged the names of all those who should belong to the various classes in each Department not only of the Sunday School, but of all other organizations in connection with the church.

The Departmental Superintendents, the teachers and members of the various organized classes have gone out enthusiastically to enlist the unenlisted. We had three hundred and seventy in Sunday School last Sunday out of an enrollment of three hundred and ninety five. Many of our teachers are persistently pursuing the Normal Course studies, and when our new \$50,000.00 church house, plans for which have already been accepted, is complete, we can easily measure up to the A-1 standard. The Lord is graciously blessing us in this work. We are looking forward to the coming of our state workers in April. May the institute prove a great blessing!

Mrs. J. F. Tull.

The largest report of teacher training work done by any church has just been reported from Canton. 129 diplomas and seals and all done with local workers. We hope some of our other churches will begin this good work.

We hope the organized classes will enroll with the Federation of Organized Bible classes and that we may have a great number of Bible classes to organize this month and report to Miss Helen Cox, 318 Fortification St., Jackson, Miss.

Tunica, Miss., April 1st, 1922.

To The Baptist Organized Bible Classes of Mississippi:

At the Convention at Meridian there was organized what shall be called the Federation of Baptist Organized Bible Classes. This organization shall be composed of such classes as enroll with the Secretary. All classes are hereby invited and urged to enroll and get into the game, at once, of putting Mississippi in the forefront in Sunday School activities.

The purpose of the Federation:

1. Assist the unorganized classes.
2. Assist in organizing Sunday Schools in the Baptist churches of Mississippi, where they have none.
3. Enlist the 125,000 unenlisted Baptists in some phase of Sunday School

work.

4. To get into the "Every One Win One Campaign" this month.

5. Later in the summer plan to assist the churches in taking religious census.

The organization consists of a President and a Secretary for the state at large and six Vice-Presidents, one for each district in the state. These Vice-Presidents are to be the leaders in their respective districts. They will have the authority to organize as they see the advantage and need. It is to be hoped that some original methods will be used.

It is desired that as many classes as possible will enroll immediately with the secretary, Miss Helen Cox, 318 Fortification St., Jackson, Miss., by sending her one dollar (\$1.00), together with the name of the class and the names of the officers. This registration fee is the same for all classes, large or small, and will be used to defray the expenses of keeping our work before the people of our great state.

Come on now, Mississippi Baptist Organized Bible Classes, and get in line. Let's have a hundred classes registered during the month of April just to show Mr. Sweany and Mr. Byrd how we can pick up speed.

Yours,

R. F. Strickland,  
President.

### SUNDAY SCHOOL LESSON April, 16.

R. A. Venable.

Repairing The House of God.

Lesson Text: 2 Kings 11:21—12:7-15. Devotional and Supplementary Readings: Ps. 22:1-9. 2 Sam. 7:1-13. 1 Kings 6:1-14. 2 Chron. 24. Luke 4: 16.

The young king, whose life had been providentially rescued from the murderous hand of Athaliah was under the guidance and instruction of the godly, high priest Jehoida. Whatever the heritage of bad blood from his ancestors, the influence and instruction of Jehoida overcame in the formation of his character and the controlling purpose of his life "And Jehovah did that which was right in the eyes

of Jehovah all his days, wherein Jehoida the priest instructed him." (verse 2)

Heredity is not the only factor in the formation and development of character; environment and training are more determinative of what one shall be than the blood which flows down the ancestral fount. The moulding power of a strong personality is

Continued on Page 15

## University of Tennessee SUMMER SESSION

KNOXVILLE, TENNESSEE

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First Term, June 12—July 20.

Second Term, July 21—August 30.

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Take orders for beautiful memorials by simply showing handsome catalogs—No hard selling necessary—Every family desires a memorial—all you have to do is to help them select the best—you will be welcome in every house—make \$40 a WEEK and UP in SPARE time.

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A little spare time is one qualification—the desire to make money the other. If you have both, write and tell us so, and we'll rush to you the details of this money-making offer. But Don't delay—send your inquiry TODAY.

COGGINS MARBLE COMPANY,  
27 Main Street, Canton, Ga.

## SOUTHERN BAPTIST CONVENTION

Jacksonville, Fla., May 17-22, 1922.

SPECIAL ARRANGEMENTS made to accommodate delegates from Mississippi, making trip from Jackson and surrounding territory to Jacksonville only one night enroute, schedule as follows:

Leave Jackson I. C. train No. 3, 3:45 P. M., May 15th.

Arrive New Orleans I. C. train No. 3 8:45 P. M. May 15th.

Leave New Orleans L. & N. on arrival either on regular train or Special being arranged for delegates from the West, and arrive in Jacksonville next evening.

## DAYLIGHT TRIP ALONG FLORIDA COAST

Special sleepers reserved for Mississippi delegates to be taken at New Orleans. For reservations communicate with Dr. P. I. Lipsey, or

W. Byrns, D. P. A., I. C. R. R., Jackson, Miss.

J. K. Ridgely, G. P. A.

L. & N. R. R.

New Orleans, La.

W. H. Brill, G. P. A.  
I. C. R. R.



Continued from Page 14

manifest in the case of Jehoida and Joash. If you want to become excellent in character consort with those noted for their strength and excellency. When Joash became king the house of the Lord was in ruins. The worshippers of Baal had looted it of the vessels of service and the sacred building they had made a quarry from which they procured the material to erect a temple to Baal, in this dismantled house, the only surviving Son of the royal seed spent the first seven years of his life. The shadows of national greatness hovered about this sacred shrine. The voice of praise of a former generation echoed from the courts of the house now in ruins and the incense which once rose from altars now, prostrate, gave a sweet savor to the memory of the remnant who were the worshippers of the God of Israel. These awakened in the young king sentiments that were sacred and impelling. The temple must be repaired. The center of worship was the unifying center of the kingdom. It was the habitation of the divine Presence. There God was accessible and propitious, through sacrifice in intercession, and offerings. The loyal allegiance of the king and the people was attested by the oblations and ritualistic ceremonies of the temple worship. Inspired by these considerations Joash enters upon the task of repairing the temple.

The work was urgent, arduous and expensive.

#### Financing the Enterprise.

Some method by which to procure the money needed to accomplish the work was imperative. The temple revenues must be greatly increased. The method adopted looked to regular sources of revenue, reinforced by special contributions solicited by the priests and Levites, from the people in a special canvass covering the whole land, (see 2 Chron., 24:5). Both the work of raising the funds and repairing the temple was committed to the priests. All moneys raised went into a common fund. When the priests had drawn out their pay there was nothing left. The plan had failed. The temple was not repaired. The king grows impatient, and calls on Jehoida and the priests to explain the cause of delay. "Then Jeoash (Joash) called for Jehoida the priest and the other priests and said unto them why repair ye not the breaches of the house? Now therefore take no money from your acquaintance but deliver it for the breaches of the house. And the priests consented that they should take no money from the people, neither repair the breaches of the house" (ver. 7-8). The excuses rendered by the priest and the prices are implied but they are not given in the account. The whole thing has the flavor, either of bad management, dishonesty or personal concern in paying themselves out of the common fund at the cost of failure to repair the breaches in the wall. This is not the last time that the expense account has brought failure to a worthy movement. Don't put small men at the head of a big job. Two-bit men at a dollar job.

#### A Successful Plan Adopted.

The old set of inefficients are removed. They are neither to collect, hold, or disburse the funds. They are no longer charged with the work of

repairing the Lord's house. New men and new methods are often the only hope of a worthy undertaking. Efficient service is the test of a man's value in any position. High position brings no honor to its occupant, it may bring shame. The honor is in the high service rendered.

Old plan raising the needed money was displaced by a better one. "But Jehoida the priest took a chest and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of Jehovah, and the priests that kept the threshold, put therein all the money that was brought into the house of Jehovah." (ver. 9). This new method of money getting appealed to the people "And all the princes and the all the people rejoiced, and brought in and cast into the chest, until they had made an end" (2 Ch. 24:10). This money box the first of which we read struck a responsive cord in the heart of the people. They came with abundant gifts. They gave with joy, they gave all that was needed. There were no middle men to be paid out of their it went from their hands direct into the treasury. Coin will wear down some passing through too many hands. Day by day the chest was emptied of its abundant coin, and the money was put up in bags, until the need was fully met. "Get the money first was the policy. Pay as you go or don't go. The bane of our modern church life, is a building debt. A house ought to be like a turtle's shell an exact fit. Barefoot boys and girls don't need beaver hats, church towers have been displaced by church mortgages.

The cost of material and of skilled labor was duly estimated. The actual work was committed to laborers, whose skill as specialist was well known. The laborers were promptly paid as the work went on. No funds were diverted from the purpose for which they were given. Honest work, and ample wages were the outstanding principle. (ver. 11-14). The Lord's work demands the best business judgment. No business principles in doing the Lord's work is bad piety and and worse religion. Division of labor, must be according to special aptness. A failure to put ones best self into the Lord's work discredits both the workers and the work. Neither pride nor sentiment, but efficiency must determine the compensation of the laborer. It is not the dimension of the building, nor its color, but the quality of the meal it turns out, which decides the value of the mill. An impossibility is an impossibility in the Lord's work if he commands it. Failure is due to bad methods, and bad leadership. Enthusiasm is a fine quality but is not enough in an arduous and sustained effort. An electric spark may light the gasoline but it won't run the car. Don't throw away your spark plug but don't fill your tank with spark plugs. Enthusiasm that is not contagious is like a bumble bee in a barrel; produces no honey. Enthusiasm, often runs down to zero, between the hour of subscription and the time of payment.

The house of the Lord was repaired and there was money left. The priest and Levites had been taken care off out of the trespass offerings and the sin offerings. There were no back dues. Out of the money remaining

they "made vessels for the house of Jehovah, even vessels wherewith to minister and to offer, and spoons and vessels of gold and silver."

(2 Chl. 24:14).

The furnishings of the temple were an indispensable part of the work of making the Lord's house complete. There are material adjuncts to the right and best forms of human worship. The pew, the pulpit, the Bible the hymn book, the instruments of music, the baptistry, the communion 'set' and the table are all of the highest importance in church and congregational worship. A comfortable environment, and appropriate instruments of service tend to appeal to the best that is in us and add sanctity and dignified decorum to all the details of public worship. Good taste is good piety when dedicated to divine service. To offer anything but our best to the Lord is unchristian and sends us back home as lean of soul as we came.

#### AN APPEAL TO THE JEFF. DAVIS COUNTY BAPTISTS FROM The County Organizer, J. B. Quin.

God's call comes to us just now in a very great way. Our task is great, but not beyond our ability. Our annual pledge to the \$75,000,000 campaign is \$10,408.86. The amount paid up to March the first \$2,452.76, leaving a balance due by May the first of \$7,954.10. We ran and ought to do this and more. If our own salvation depended upon our raising it, we could do it. Why not do it for the salvation of some body else?

Southern Baptists are passing thru a crucial hour now. Failure would be calamitous. Retrenchment a misfortune. They must not and will not do either. God has honored and blessed them in proportion as they have given and He will continue to do so, whether little or much. The year before victory week we baptised 108,000, the next year 175,000, and the next year, 250,000, 425,000 in two years. All of our work has been pushed out upon a larger scale and the results have been in proportion. Every department of our great program has been greatly enlarged. We are getting ready to belt the globe with our missionaries. What loyal Baptist would want to do less for his Lord?

Remember that you are a part of the great force, if you fail, to that extent will the whole force fail, unless some body makes up for your failure, and surely you would not have some body else bear you part of the burden. We can't afford to fail. The Lord can afford it better than ourselves. We need the blessing as individuals. Let us come up to the help of the Lord in this great hour. If you have made a pledge, its a vow unto God and he says, "Defer not to pay it." If you haven't I would make it yet, or make a cash contribution. Lets heed the call of our splendid secy. Dr. Gunter and set aside an hour in our church services for special prayer that we may be enabled to pay our pledges.

Why not Jeff. Davis County go over the top in this great task. Lets prove the sincerity of our love for our Christ and His world.

J. B. Quin.  
County Organizer.

BOWMAN AVE., VICKSBURG.

We have just closed a meeting at Bowman church. It ran two weeks. Twenty five accessions to the church. Largest crowds ever known.

Sunday afternoon of the second Sunday of the meeting, I had a special mass meeting of men. I spoke on citizenship. The house was packed and jammed. For two hours and fifteen minutes they sat and stood as still as death, except when applauding, which was often, long and enthusiastic.

The last night the house was full, one hundred chairs in use, then they stood in the aisles, the doors the vestibules, and stood on the walk in front of the church.

It was a great two weeks for Bowman Avenue. It is a happy work here. Your friend and Brother,  
A. D. Muse.

#### CANCERS CURED AT THE KELLAM HOSPITAL MINISTERS TREATED FREE

The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids, Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

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Consult us about Annuity investment you have at the We CAN help you information you buy through church, McComb whether you shops are closed of this Bara house, his people campaign.

And we and Pastor Simmons in A healthful condition the membership of the Th one baptized

called brother E. G. Diamond ending the Seminary in Louisville accepted.

J. Dodd of First Church, Shreveport a feast of rededication, April a wonderful plant. A great ng preachers took part.



## SIXTH DISTRICT

A good man in a small town said, "I have paid my pledge in full to date, but the need is such that I believe that I will add 50%." The committee of this church will see every member and try to get a good offering from those who did not subscribe.

As we were ready to speak at one place, a young man sent word to the pastor that he had not made a pledge but that he would give \$100. by May 1st. He is a Tisher. Neither is he a man of money, only a small salary.

Calvary Church at Silver Creek will pay almost every cent of the pledge that was made by the church. They will pay a good deal more than the apportionment asked in the beginning.

Under the leadership of Rev. C. H. Mize, old Silver Creek church in Lawrence County will do more for the work from this time on. He is leading them to a greater consecration of their means.

A young pastor in one of our colleges told his people that he was going to increase his pledge very greatly in the stress of the work.

—OWEN WILLIAMS.

## HATTIESBURG COMING.

The pastors are not making much noise but they are at work. They are planning to make the last week in April "Triumph Week."

Bro. Yarborough is planning and praying to have the First Church do the glorious thing. Bro. Allen with his determined crowd are going on to victory. Everything considered, they lead from the standpoint of giving.

Listen, here is the spirit that is catching from heart to heart in the Immanuel Church. Bro. Powell, a young married man who is working his way through Mississippi College, preparing himself to preach, holds his promise true and sacred by sending check for \$75.00 to pay his pledge to the cause of Christ. My hat is off to him and sacrificing wife. She is a daughter of Mr. W. R. Ellis of Hattiesburg.

Let us pray that this same spirit may capture every member of Immanuel Church, and the whole South. Let us pray that the 285 churches in the Fifth District may see what they owe the Lord and pay it now!

A. L. O'Briant.

## TIME EXTENDED FOR CLOSING BOOKS.

Urgent requests have come to the two Boards to hold the books open longer than the 30th of April. Under due consideration the Boards have jointly agreed to hold the books open until the night of May 3rd.

J. F. Love,  
Corresponding Secretary,  
Foreign Mission Board.  
B. D. Gray,  
Corresponding Secretary,  
Home Mission Board.

## PROMPT ACTION

If any churches should be so occupied up to May 1st, with the "Round up" in the 75 million Campaign that they have not had opportunity to secure their quota of tithers, why not make this cause a special order for Sunday, May 7th? Let each associational leader so organize his helpers that this vital matter shall be presented to all such churches on that day. Some churches will need no outside help.

The Associational leader can report all the names to the State Headquarters on May 8th and the full number can be wired the General Secretary of the Laymen's Missionary Movement in time to be incorporated in the Report to the Southern Baptist Convention. The number will be reported by states. "The King's business requireth haste,"

T. J. Henderson,  
Gen. Sec.

## SPRING ROUND UP

The churches of Meridian and Lauderdale County, have inaugurated plans by which every church in the county will be carefully worked, and every member given an opportunity to redeem his

pledge to the Campaign and to make a donation where subscription was not made. There is a committee in each church to do this work, who will work tenderly and lovingly.

We have planned eleven group meetings in the county, with all day services, and purpose to present every feature of our work. There are more than forty workers who have volunteered their services for this work. The teams came back in the last two Sundays with glowing reports concerning the work in their respective fields.

Let us remember that these days hold Golden Opportunities for our Master.

The Baptist that will not bleed for the cause now is not a thoroughbred. It is no hour for slack traces, but for strenuous effort. Every Baptist should be willing to sacrifice, work, and pray that we may all have occasion to rejoice May 17th at Jacksonville, Fla.

God help us to do our best.

E. E. Huntsberry.

## NEW ORLEANS INVITES 1923 CONVENTION.

New Orleans extends a hearty invitation to the Southern Baptist Convention to meet in the Crescent City for their 1923 session.

It is well known that the Hotel facilities are ample for the Convention.

The Gypsy Smith Tabernacle seating nearly 6000, (to be exact 5500), located in the down town section of the city easily accessible to Hotels, Boarding Houses, Rooming Houses etc., is the best of the Tabernacle Buildings I have ever seen for the meeting of a Convention. The acoustics are practically perfect.

All of our Baptist Churches, our Chamber of Commerce, and the city of New Orleans are exceedingly anxious for the Convention to come here for 1923. So we hope our Brethren from all over the Southland will get ready to visit the Crescent City for next year's Convention.

Louis Entzminger,

Pres. N. O. Baptist Pastors' Conference.

## THE COMING CONVENTION.

What it Ought To Be.

L. R. Scarborough.

May 17th Baptists meet in convention assembly at Jacksonville, Florida, a goodly city of fellowship, fruits and flowers. I am thinking much these days about that Convention and have great anxieties about it, and many importuning prayers in its behalf. May I suggest some things that should characterize that Convention?

1. It ought to be preceded by the collection of at least 10 million dollars in cash for the Kingdom enterprises. A great sacrificial victory for Christ will make the Convention largely a spiritual triumph. Christ's cash turned into His treasury now will fill the Convention messengers and visitors with high praise.

2. The Convention ought to be largely attended. Jacksonville can take care of many thousands in a great worthy way. Its hotels are sufficient. Its Baptist and general hospitality cannot be over-taxed. It will be great for the churches, good for the Convention, glorious for Christ's cause, for at least 7,500 Baptists to march in triumph to Jacksonville. Let's get our people to go.

3. It ought to be an optimistic Convention. There is no room for pessimism in Baptist conquests of the past two and one half years. There ought not to be a low note sounded. There is no reason for anybody to be "down-in-the-mouth" or discouraged. Let's go singing the hosannas of a victorious Christ and a conquering Baptist host.

4. It ought to be an uncritical Convention. Recently our Baptist atmosphere has been filled with criticism on all sides. Let's do not carry our complaints and criticisms to the Convention. The Convention is set for promoting Christ's big world-will in a co-operant manner. Co-operating Baptists should not bring their small differences to be aired in and to mar Convention harmony. Let's think of our unities, our agreements, and have a great constructive, uncritical Convention. Co-operating Baptists are unified in doctrine, in spirit, in

purpose, and in a will to win in Christ's big world-will. Let's go to the Convention that way.

5. The Convention ought to be constructive. We will not get there with all the money we need, or all we want; but we can make out on what we get if we are happy. Let's keep our eyes on the big things, the ongoing things, the things that make for the building of the Kingdom. Let's do not take counsel of our fears nor yield to the carping criticisms of our foes; but, with an eye single on Christ, let's meet His commandments in carrying His truth to a lost world.

6. It ought to be a great spiritual, inspiring Convention. Every song should be tuned to the deeper vitalities of life and the great eternities of revelation. We should not waste time with little matters of the letter, but keep pace with the great matters of the Spirit. The convention should be preceded, carried on, and closed up in a spirit of triumphant, conquering prayer, characterized by deathless love-loyalty to Christ.

7. It should be a Convention of the high tides of evangelism and compassion for a lost world. Four hundred forty thousand saved men and women, baptized in two years, and the unconscious call of multiplied millions of lost men and women everywhere, should call, challenge, and cause Southern Baptists to combine all their spiritual agencies and powers to the task of soul-winning.

I urge my brothers everywhere, who think of going to the Convention or who think of remaining at home, to watch the Convention, to pray and trust and do their best in the finest sort of fashion to bring about one of the greatest conventions, constructive, spiritual, evangelistic, forward-looking power that we have ever known. I am for such a convention, full length and full

## THE OLD DOCTRINES

In these days of sensationalism and boasted liberality in religious thought and belief, we seldom hear the old fashioned Bible doctrines brought to the front. Is it because they are not applicable to our day and generation?

Is it possible that we have so very greatly "advanced" in the moral scale that the doctrine of total depravity does not apply to us. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6-5. Ps. 53-1-3. "There is not a just man upon the earth, that doeth good and sinneth not." Eccl. 7-20. "The heart is deceitful above all things and desperately wicked," Jas. 17-9. Ish. 1-6. How about the Bible teaching of condemnation, the necessity of repentance, faith justification and regeneration? Why do we hear so little of church order, ordinances, rights, duties and obligations, corrective church discipline, etc. We hear of the mercy of God, the love of God, the goodness of God, but who preaches or writes of the justice of God, the wrath of God and the vengeance of God? Are not these last the attributes of God as much so as the first? Deut. 32-35. Ish., 34-8. Jer. 51-6. "I will execute vengeance in anger and fury upon the heathen" Micah 5-15 "God is jealous and the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." Nahum 1-2 "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it" Ish. 13-9-11. Read Luke 21-22. Rom. 12-19. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus, Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." 2nd Thess. 1-8-9-10. "The great day of his wrath is come, and who shall be able to stand." Rev. 6-17. To be sure the Bible teaches that "God is love," but it also declares that "it is a fearful thing to fall into the hands of the living God." Heb. 10-31. "For our God is a con-



suming fire." Heb. 12-29. "He that believeth not shall be damned." "These shall go away into everlasting punishment." There seems to be also strong disposition on the part of many to overshadow the gospel churches with organizations of human origin; societies of many and varied kinds. "All is not gold that glitters." Nor are all modern invention and innovations that assume the name of Christ scriptural. Go to the New Testament and get a photograph of the first church and compare all the man made institutions that claim to be churches or branches of the church, with that established by our Lord Jesus Christ. Many could not be recognized as counterfeits, so very different are they from the model. Would to God all our pastors and editors had the courage of the apostles that they might fearlessly, yet lovingly declare the whole counsel of God. There seems to be a great tendency to please the carnal mind and to cater to the world rather than to please God by giving the people the whole truth in love, which to my mind, is one of the greatest needs of our times.

C. M. Sherrouse.

Biloxi, Miss.

# CATHOLICS and CHOCTAWS Mrs. J. E. Arnold.

How is it we are letting the Romanist outstrip us so? Simply because they have backing; that we haven't got and don't want and wouldn't have, but ought to see that they don't get either, for they can't get it unless the men we elect to Congress approve.

This is their method: (I am quoting from the issue of "The Indian Sentinel" above referred to pages 412 and 413.)

"To the credit of Monsignor Ketcham is due the establishing of amicable, even cordial, relations between the Government and the Bureau, and between the missionaries and Government officials, and—the use of the Indian 'Tribal Fund' for the support and education of Indian pupils in mission schools, which secures to the Catholic mission contract schools more than \$195,000 per year—

Father Ketcham prevailed upon the United States Government to lease St. Patrick's Mission School plant near Anadarko and to take over the school as a Government institution, including the priest and sisters, in civil service of the Government, and thereby obtained ample financial support for this very prosperous and important Indian mission school.

He enjoyed every consideration and confidence on the part of the Government officials with whom he had to deal and he deemed it his duty to cultivate friendly relations with Senators and Congressmen at Washington for the furtherance of his life work."

Has "he enjoyed every consideration and confidence on the part" of the members of Congress elected by your votes? Has he used the Representative from this Congressional District "for the furtherance of his work?" Did you know that every piece of legislation that has been enacted for the Indians of this state has been in accordance with the recommendation of Father Ketcham, and has been spent to carry out his plans? \$234,000 to date, including \$44,000 in the present appropriation bill which passed the House about two weeks ago, and not a voice raised against it.

The Catholic hatred of our public schools is common knowledge. Therefore the County schools for Indians in Mississippi are being displaced by Government schools under the direction of the Catholics, but at the expense of the tax payers, according to the Catholic publication above referred to, from which I shall quote (page 403):

"In October, Monsignor Ketcham went to the Choctaw Indian Mission in Mississippi to prepare, in Choctaw and English, a report on the Choctaw tribe, for the Commission of Indian Affairs, in the interest of some schools soon to be opened there by the Government. In conjunction with his Choctaw friend, Peter J. Hudson, he devoted three weeks to the preparation of the report:

"These illustrious gentlemen accompanied by

U. S. Special Agent F. J. McKinley, of Philadelphia, Miss. in charge of the Indians of our state, visited Union Oct. 20th reporting their visit. The "Union Appeal" of Oct. 27, 1921 says:

"Dr. F. J. McKinley, U. S. Agent to the Choctaw Indians in Mississippi, was in Union last Thursday. He was accompanied by Father Ketcham, Director of the Bureau of Catholic Indian Mission, and Mr. Peter Hudson, a prominent Catholic Indian of Oklahoma.

We understand they were on their way back to Philadelphia, after having visited the county schools for Indians at Conehatta and at Indian town in Scott County and understand that they assured the Indians at both places that appropriations would shortly be made by Congress for the erection of elegant Government schools at both these places to take the place of County Schools in operation there now for the Indians."

Three elegant schools for Indians have been built from public funds at a cost of \$17,000 each, one in Leake County, and two in Neshoba County although the Indians already had county schools in the neighborhood in which these expensive schools were erected.

We believe in education, but cannot see the justice of Congress appropriating such vast sums of money to erect expensive Government schools in neighborhoods already provided with County Schools which money must be paid by the overburdened tax payers who send their children to county schools no better than the ones already provided for the Indians.

If your taxes are not high enough, perhaps the Bureau of Missions might suggest to our congressmen additional appropriations.

Have the Baptists of Mississippi lost their savor? Not a bit of it. We just didn't know it was hog killing time, or else we didn't apply the salt. Or perhaps we have been practicing the fantastic method of the lady who just couldn't stand to spoil her nice, white salt by putting it in the box with that bloody, greasy meat.

To save or season the meat, tho it be gory and greasy, the salt must condescend to come in contact with it. And to save the world "the salt of the earth" must condescend to come in contact with it.

My God! What have we, as followers of the lowly Nazarene, to say about condescension, if we believe, as we profess, that the only begotten Son of God condescended to leave his throne on High and descend into this wicked world below and take upon himself the form of sinful man and be scorned and insulted, jeered and buffeted, scourged and spat upon, and nailed to the tree to save you and me?

"Must Jesus bear the cross alone?"

Sisters, won't each of you resolve here and now to take up your cross as a self-appointed Missionary to the Choctaws of your neighborhood, of your association, of your district, of your state; and, while you work, pray that the next Representative to go from this District to Congress may be God's man or God's woman, and may represent the sentiments of this constituency, and not be used for the furtherance of the schemes of Romanism. It's the only way I see to save the day.

## ECHOES FROM THE ROUND UP CAMPAIGN

The wife of one of our most faithful pastors has been practically an invalid for many months. She writes that her pledge has been paid up to date, and says "I'm hoping and trusting by the help of God who moved me to make it, that I may be enabled to continue to pay it." With her heart breaking for the cause she loves, she closes her letter with this striking sentence: "Oh, we ought not to have to be begged by mortal man to pay what we owe to our blessed Saviour's cause on earth!"

A pastor tells the story of one of his men who failed in business, and in counting his liabilities he listed his subscription to the 75 million campaign. Why not? Sink or swim, live or die, survive or perish, our campaign pledges should be held sacred. The pledge of the man who is compelling these "echoes" will be paid from his estate

should he die before the full amount is redeemed.

A consecrated business man from Brooksville has this to say in a recent letter: "This to me is an honest debt and I think every one ought to do his honest best to pay to his or her limit."

Bro. J. H. Lane, whose church is now struggling with the proposition of building a house in which to worship, has been fearful about the outcome of the 75 million campaign. But he writes now that his church will make a good showing. He says, "I'm going to set the example and pay all of mine."

A story comes from Pheba, Miss., that should shame all of us who have our health and a bright outlook on life. This is the story of a minister who left the Seminary at Louisville thirty years ago with nervous prostration, and has never known a well day since. He was confined to his bed most of the time for five years. With the burden of ill health and with others dependent upon him, he made a pledge of \$500.00 to the campaign. He has paid \$300.00 of the amount. He had to give up his life insurance policy to do it. He does not know how he will make the next payments, but with unconquering faith he says, "If God wants me to pay it He will make the way possible."

Dr. C. R. Henderson is a member of Bethel Church in Yazoo county, better known as "Black Jack" church. He is eighty-three years old and is soon to "cross over the River." He made a liberal pledge to the campaign, and the other day had his church treasurer to send check to the office for the full amount of his five-year pledge. Fearing that he might not live through the period of the campaign, he wanted to know that his pledge had been fully redeemed. May his soul be filled with a wonderful peace, is our prayer.

A faithful brother from Crandall, Miss., expresses it in this way: "My pledge is as fresh to me as the day I made it, and God being my helper I will pay what I lack on my pledge before it is due."

Brother J. Bounds is in the lumber business on the Coast, but he didn't let the slump in the lumber business hit his pledge. He promised \$5000.00 and has paid \$3000.00, and will pay the balance as it comes due.

## FIVE REASONS

Here are five reasons why I am going to pay my pledge to the 75 million campaign:

1. Because I made it of my own free will and accord. No one compelled me to. I propose to carry out the obligation I voluntarily assumed.

2. Because when I made my pledge I thought I was being led of the Lord. I had prayed over the matter. I made my pledge gladly, prompted by a love for God and for His cause. I can see no satisfying reason to believe He did not lead me. I know I still love and trust Him, and His cause still needs the money.

3. Because I, along with a million other Southern Baptists, said to my denomination, "Lay out your work on the basis of our pledges. We will back up an enlarged program to the extent of our combined promises." The enlarged program has been launched: It would be calamitous for us to recall our forces now. I will not break faith with my brethren.

4. Because hundreds of our finest young men and young women volunteered their lives for service on the far flung battle line in heathen lands and were sent out. They matched their lives against my money. I agreed to hold the rope if they would go down into this dark pit of sin and need. They went. I will not now turn the rope loose.

5. Because I can pay my pledge. It may cost me some privation and sacrifice. But what does that matter? Am I better than my Lord? I have fellowship with Him if I suffer for His cause. Besides I know God is with me in this business, and the future is as bright as His promises.

—Columbus First Church Paper.



## The Baptist Record

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### EDITORIAL

#### ALL MISERABLE SINNERS.

The head of one of our Educational institutions received recently a letter from another brother who declined to employ a man recommended, because the latter in making application for the position had misspelled a word. Only first rate men who could spell correctly were received. This employer who turned down the application, in giving reason for it, himself misspelled the word misspell. Now what do you think of that?

The lesson we get is that there should be large change on this subject (not large liberty and you as well as on most other subjects. "Thou shalt sayest a man should not steal," be careful about your fingers. "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself also lest thou also be tempted." "Remember them that are in bonds as being yourselves also in the body."

We can sometimes excuse ourselves in the matter of spelling by abusing the typewriter or the printer or the proofreader. But it behooves us all to watch our own spelling and be careful of our living. Look carefully how ye walk; and it wouldn't hurt any of the brethren to keep a dictionary close by for correct spelling, and a hand for correct living.

#### CONAN DOYLE.

This successful writer of fiction has been carried away with the fascination of the imaginative and mysterious. From writing detective stories and unravelling the mysteries of geniuses in the crime world, he has turned to solving the riddle of the world of disembodied spirits. Taking advantage of the hunger of souls for knowledge about the other world, the bourne of travelers from this world, to the next; taking advantage of that counterfeit of serious interest which people feel in this subject shown in the vulgar and prurient curiosity about spooks and spectres, he proposes to mesmerize a bunch of gullible Americans with his exhibition of esoteric acquaintance with the spirit world. Many people will go to hear him just as they would go to a picture show, or a slight of hand performance. They have to have some way of passing away the time. He is lecturing to large houses now and proving what Barnum said about Americans being humbugged for the pleasure of it and being ready to pay for the luxury.

All the information that has been brought to light by all the seers of Conan Doyle's type if

they were put together wouldn't fill a hamper basket, and if the air were squeezed out of it, it would not fill a quart cup, and then if it were put in the crucible and tested for truth, there wouldn't be enough to cover the bottom of a teaspoon. And yet this same Conan Doyle will get more advertisement for a few weeks in the newspapers and will gather more coin from people who can't afford to pay their preacher or support a missionary than some state mission boards will get. The papers carried a story of Doyle's about two men lost at sea and somebody telling their father what had become of the bodies, and people will gasp and say "Wonderful!" But they do not stop to think that the information did not come from any dead man but from some living man who had a radio system in his cranium. Telepathy, there may be; clairvoyance, perhaps, but messages from the dead? Well that was not a case.

Now all that is certainly knowable and known about the other world may be found in the Book that tells us about Him who was dead and is alive forevermore, who has the keys of death and of hades, who brought life and immortality to light. He is the faithful and true witness; the first born from the dead. We are grateful that he has made the other world real to us; that he tells us of its glory and freedom, and of the way by which we attain unto it. If they speak not in accord with this it is because there is no light in them. If any man preach any other gospel unto you than that ye have received, let him be anathema.

#### EXCEPT THE LORD GO WITH US.

In a little less than four weeks the hosts of Southern Baptists will be gathering at Jacksonville, if the Lord will. There is hardly any meeting of Christians in the world which equals it in importance to the Lord's work and significance to the Lord's people. It is both for rejoicing and for conflict. It embodies the significance of the march toward the unconquered Canaan and gathering of the Lord's hosts at Jerusalem to celebrate his great goodness in the annual festival. Anybody who has been once desirous to go again; indeed wishes never to miss going again.

It is the time of gladness of the harvest, when reports are made of the years work, the number of souls saved at home and abroad. We recount the number of missionaries and evangelists sent out, the sick who have been helped, the young men and women who have entered or gone out from our Seminaries and training schools. Friends recount the goodness of God since last they met and the voice of the multitude is raised in a volume of praise to our Great God and our Saviour Jesus Christ.

But it is also time for serious planning and solemn prayer and supplication. It will not do to gather simply to celebrate victories already achieved. The task is only partly done, and if we merely meet to celebrate the achievements of the past, we shall dissipate our moral energies for the remainder of the work. Serious work is ahead of us; the most serious we have ever undertaken. To conserve the gains of the past, we must make sure of the future. Even to hold what we have we must fight our way to a finish.

We must address ourselves to it in the spirit of Caleb and Joshua who said "we are well able to do it." And we must learn the lesson from Moses who in every emergency cried unto the Lord. This earnest word is written to every one who is privileged to go, and to every lover of the work who cannot go, to beg that we may altogether make this meeting in Jacksonville the burden of our earnest prayer and supplication to God. We may well say with Moses, "Except thou go with us, let us not go up hither." It is God who giveth the victory, and to him shall be the glory. There is just as much need of earnest prayer for the meeting of the Southern Baptist Convention as there is for it in a revival meeting. They are for the same purpose, the saving of a lost world,

and for the strengthening of the hands and the enlarging of the vision of God's people. Only He can give the victory. Let us pray as we go, pray before we go, and pray while the Convention is doing its work.

#### HE LOOKED FOR THE CITY.

Here is the characteristic Christian attitude of mind, a definite forward looking expectation of a certain future home. It was true of Abraham 3500 years ago and it is true of the children of Abraham, the true believers today; they look for the city.

In common with all others, we know we can't stay here always; that our pilgrimage is but a few days, and we are soon gone. The universal experience of the past is our monitor that we will soon give place to other men and women and another generation. Life itself is just a Thanatopsis, a vision of death. The leaves drop from the trees each autumn to make way for the new life of a coming spring. So does each generation drop out of sight to make way for one that comes anew over the eastern horizon. This is not merely a solemn reflection that comes upon us with the shadow of evening; it is the most serious thought and must sweep the spirit of every thoughtful man and woman.

The Bible also is studied with this sober reflection. James says, "What is your life? For ye are a vapor that appeareth for a little time and then vanisheth away." Long ago Moses wrote, "Thou turnest man to destruction; and sayest return ye children of men, Thou carriest them away as with a flood; they are as a sleep. In the morning they are like grass which groweth up. In the morning it flourisheth and growth up; in the evening it is cut down and withereth." "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away."

But the solemn requiem that attends the sunset is but the prelude of the piping note of praise which faith and hope awaken in us for the future. This note, this attitude of mind is the exclusive possession of the children of faith. "We look for the city which hath the foundations whose architect and builder is God." You will notice that the Revised Version puts it properly "the city" not "a city" and "the foundations, not simply 'with foundations.'" It is a very definite city not just any city and the foundations not simply any foundations. There is a difference. The city is the one which God promised, where God dwells, which God built, the one city toward which all the saints are turned and into which they will all be gathered. The city is very definite and his expectations are very definite. There will not be many cities, nor two cities in which various groups are gathering and in which different classes and nations will dwell. Mention is made of it in other places in this same letter to the Hebrews and again in the glorious book of Revelation. "Wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city." But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." For we have not here an abiding city, but we seek after the city which is to come." And I saw the holy city, new Jerusalem, coming down out of heaven from God." And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God."

It is this certainty about the future that makes Christians forward looking, that made Abraham what he was, that gave him hope and happiness in all the days of his sojourn. There was no regret at leaving Ur of the Chaldees. However much there was of civilization and learning within it, there was sin. He looked for the city. It was this that made him contented amid strangers in Canaan, and strong amid degrading surroundings. It was this that made him happy amid the loneliness of the hills when Lot left him to go to Sodom.



His eye was on the future, and he was able to impart his faith and hope and comfort to his household and to his sons after him. They dwelt in tents because they saw the city just ahead.

The goodly fellowship is just ahead. The companionship of the redeemed in Christ through all the ages; those of the long ago, and those of the recent past. There shall be one flock, one shepherd. The city is just ahead. The foundations are not merely material stones. We see on them the names of the twelve apostles. The basis of our eternal security in the new Jerusalem is the

lives and teaching of these men of God who have gone before us; those into whom God has breathed the new life and revealed his great truth. We speak of the Constitution of the United States as being the foundation of our government, our security and liberty. In the same way the testimony of these men of God in the Book He has given us is the foundation of our eternal abiding place. Its architect and builder is God. He planned it all and he is the workman who has been supervising its structure and progress through the ages.

## Convention Board Department

R. B. GUNTER  
Cor. Secretary

### THE TITHING CAMPAIGN.

We would not divert the minds of our people from the 75 Million Campaign Round-up, but we must call attention to the urgent importance of getting reports on the Tithing Campaign. Many of the larger churches have not yet reported to our office the number of Tithers secured in the special effort to enroll Tithers that was launched last November.

The time was extended to April 30th and at that time we will be forced to make our final report for Mississippi. Up to this time we have received only 20 per cent of our quota. This is exceedingly disappointing. If Mississippi is going to make a worthy showing in the Tithing Campaign we must take time at once to report.

A letter has been sent out to all the county organizers urging them to get reports from the churches of their counties that have not thus far reported and give us the information not later than May 8th. Please report to your county organizer the number of Tithers enrolled and later on you may send your list of Tithers to this office. We must know the number so that our report can be compiled and forwarded to Dr. J. T. Henderson, Layman Secretary, Knoxville, Tenn., May 9th.

Dr. Henderson has suggested that Sunday, May 7th, be made Stewardship Day so that all the churches that have not put the Campaign on may do so on that date and make their report immediately.

### RIDGECREST CONFERENCES. June 11—September 10, 1922.

The following conferences will be held at the Southern Baptist Assembly, at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:—

1. Summer School of Theology, June 11—Aug. 6.
2. (1) First Term, June 11—July 8. (2) Second Term, July 9—August 6.
3. Mountain School Faculties, June 14—June 16.
4. Stewardship of Life, June 18—June 24.
5. Southern Baptist Bible Conference, August 11—August 18. (1) First Term, July 11—July 21. (2) Second Term, July 25—August 4. (3) Third Term, August 8—August 18.
6. Training School For Christian Workers, July 1—August 15. (1) First Term, August 1—Aug. 7. (2) Second Term, August 8—August 15.
7. Denominational Ministries, August 16—August 28.
8. Rural Life Problems, August 29—August 31.
9. Song Leaders Conference, September 1—September 10.

#### Selling Dates.

Special railroad rates of 1½ fare for the round trip have been secured on the identification certificate plan. Those who desire this rate must secure before purchase of ticket a card from the undersigned secretary. This may be had for the asking. The following are the dates for the selling of these tickets:—

June 8-9-13-14-16-17.

July 6-7-8-10-12-21-22-24-31.

### SOUTHERN BAPTIST CONVENTION

1. Be sure to go. Some would say for you to remain at home and save the money to help the work along. We believe this would be a mistake. Go and get the needs of the world at large; get vision of the opportunities; get the inspiration which we all need.

2. Send for enrollment card, if you desire to go as a delegate, and for certificate, if you have no clergy permit. If you do not get a card before going, you may find it difficult to obtain one in Jacksonville.

3. The Baptist Record of last week carries Ads for the A & V and Southern Railroads and for the Illinois Central and Louisville & Nashville. You should write authorities of whichever road you desire to make the trip over and advise them in order that proper arrangement may be made.

### LOYALTY.

A Jackson man has borrowed \$200.00 with which to pay his pledge to date. A Delta man has borrowed \$1,000, saying if he can borrow to feed and clothe negroes to make cotton and to carry on his own business, he can borrow to carry on his Lord's work.

A Delta woman sold her diamond in order to obtain \$100.00 with which to pay this year's pledge to the Campaign.

August 1-5-7-8-14-15-16-28-29-30-31.  
September 1st.

For information address the secretary at 1214 Jefferson County Bank Bldg., Birmingham, Ala., until June 1st, after that at Ridgecrest, N. C.

ALEERT R. BOND.  
Secretary.

### ATHENS.

We organized our little church here in six town with 26 members. The church called Rev. A. J. Linton, for pastor as he was the first preacher who ever preached in this community.

We get from two to three members every preaching day. We have 48 members now. Six came by faith, one young lady a Methodist, desiring to be Baptized like her Saviour. And we know God has greatly blessed us in our work.

Just to think what this community has once been. There has been a time the people worshiped anything but the true and living God.

We have a fine Sunday school. A song service and prayer-meeting once a week. Every member enlisted in Sunday School not only the members, but others that have seen the good in Sunday school. We hope to have them in our church in the near future. We are planning to organize a BYPU and a Sun Beam Band the twenty-third of this month.

Last Sunday was a great day with us. There were four hundred people or more at church.

Three came forward and accepted Christ as their Savior. The people there said it seemed like the close of a good revival meeting.

Now we ask for the prayers of the Christian people that we may continue in the good work we have just begun; that we shall do more for our Lord in the days to come than we have in the past.

MR. NETTIE BROWN,  
MISS NANNIE FLYNT.

The Men's Bible Class in First Church, Gulfport averaged 98 the first quarter. Dr. Theodore Whitfield is the teacher.

Dr. W. A. Hewitt has returned from a good meeting in Aliceon, Ala. He commends highly Mr. Paul Ballard of Tupelo who led the singing as a consecrated and efficient song leader.

Dr. Ben Cox will use a part of the noon hour at the Southern Baptist Convention in a Noon Prayer Meeting. He will tell of answered prayer offered in the Memphis meetings, and hopes that many others will come with similar testimonies.

Pastor W. A. Roper says Tylertown can be counted on to do its best in the round up campaign. Four were baptized on a recent Sunday and two received by letter. Large congregations, morning and night and 231 in Sunday School.

Pastor A. D. Muse of Vicksburg is assisting Brother W. R. Haynie of Glenmora, La., in a three weeks meeting in a tabernacle which seats 2500. Brother Haynie had things splendidly organized and the meeting began well.

The Baptist Advance of Arkansas had a race with the Methodist paper of that state in securing subscriptions recently and won out by 425. The Methodists are not satisfied and so the conflict will be renewed.

Frank L. Litchfield has accepted New Goshen Church in Tallahatchie County, which has been without a pastor for a long time. He also preaches one Sunday at Corinth Church nearby and two Sundays at Cowart.

Good for the boy scouts of Jackson, who declined to take part in an Easter Egg Hunt on Sunday because they said it was in violation of their principles to honor the Sabbath.

Brother Bryan Simmons has accepted the call to West Laurel church to begin his work there the middle of May. This great and aggressive congregation will give him a fine field for work.

The corner stone of the National Baptist Memorial Church in Washington City will be laid April 22. Hon. Chas. Evans Hughes will make the address. This will be a good time for the Landmarkers to give another connotation, cataleptic performance.

Our Ex-Mississippian, Rev. A. H. Clark, pastor at Kingsville, Texas is conducting a meeting with the support of his membership. Early in the meeting over twenty had been received and prospects bright. He is concluding his third year with this church and they are soon to begin a new building.

The First Church at Gulfport received 180 members during the meeting just closed. On last Sunday there were 835 in Sunday School; 234 in the Men's Class taught by Pastor Whitfield, and 117 in Ladies Bible Class taught by J. L. Taylor. Mr. B. G. Cox is the Sunday School Superintendent.



## WHAT OF THIS PROMISE?

They that preach the Gospel shall live of the Gospel. Also the Gospel is the Power of God unto salvation to every one who believes it, but is it not true that the Gospel to be God's Power must be proclaimed or sent by men? In other words the dynamite of God is in the hands of men and angels. Then if men are necessary in making this promise effective how about the first?

How often have our hearts all been made sad at the indifference of our Baptist people in helping to make possible the promise to the preacher of the Gospel. What about it? can we say that our Dear Old preachers have not preached the Gospel? God forbid. Or is not the fault ours, have we been as much concerned about the messenger as about the message? Ought we as a great Baptist Brotherhood not be as tender and sympathetic, and provide for our old ministers as well as the State cares for its citizens? Or as fraternal orders care for their members? It is certainly one of the most pitiable things in the world to see one of God's men giving down and no one seems to care. It is never too cold or too hot or too muddy or too dusty for him to come to you when you had closed the eyes for the last time of one of your loved ones. He would go at any hour day or night to try to comfort you and to bury your dead. And now since he is declining we forget him and leave him destitute and he sits and wonders where are all the young people he has won to Christ and baptized, that were all the good people that used to say good things about us. Surely they have forgotten him whom they used to see coming to their help in times of great distress and need. Will you look once more on that trembling tottering form and think what his life has meant to you?

I am sure some of you are saying that we have our Ministerial Relief Board with our annuity plan but what about the dear old herald of the cross who is now too old to be admitted to the benefits of the annuity? And there are many more who are not able, with meager salary promised and unpaid to pay the annuity rate. I am thinking now of a dear good man as ever lived, who has been preaching for half a century and more. And has given more than forty years in the county in which he lives and is still preaching every Sunday when he is able to get to his church far in the country. To know this man is to love him, and everybody is his friend but they don't feed and clothe him. Yet while he is tottering and his dear wife suffers much with rheumatism, they are cheerful. But if you could tear away the veil and see the heart throbs! This man has been true to every denominational enterprise and he has a beautiful sweet girl now in her teens. The longings of their hearts were that she should go to Blue Mountain but they were not able to send her. A still sadder thing, their oldest boy a manly young fellow with ambitions has had to quit the school and go to work on a farm. To work on a farm is all right but to have to quit school is a tragedy. I wish I could help you see him as he totters about trying to work. You say that he ought not to try to work, but what else can he do he has no other income whatever. Has the promise of God failed him? No, the churches have failed him. He has baptized, married and buried more people in this county than any preacher that ever lived in it; and now are we going to fail him by and see this dear man of God go without the real necessities of life.

Then if the Gospel becomes God's Power in the hands and hearts of our people then should we not put forth a greater effort to make possible this promise that he that preaches the Gospel shall live of the Gospel.

J. T. Upton.

## WHAT SHALL YOUR ANSWER BE?

J. F. Love, Cor. Sec'y.

The spring campaign is so intense and its success so exceedingly important, the Foreign Mission Board is not saying much about relief work and yet there is continually pouring in on our desk the most pitiful stories of suffering in

Russia. A large district in China is also in the grip of another famine which is slaying multitudes. The Board's regular receipts amount to only 70% of the receipts of last year. This threatens our foreign mission work with a debt before the present year is out. The Board cannot out of its reduced receipts contribute out of its general funds to relief without most seriously imperiling our great foreign mission enterprise which has reached a glorious stage in its progress. If all campaign pledges were paid, the Board could out of its general receipts save the lives of thousands.

We must give the facts to the brotherhood and the sisterhood and trust them individually in the fear of God and on their conscience before a world of distress and an imperiled Christian enterprise, to do their duty. A little sacrifice by every one of us would take care of the situation, save our foreign mission program, and save the lives of millions who are hungry unto death.

For the benefit of those who have paid their campaign pledges and feel that they can still suffer something for those who are starving, we quote the following from Russia:

"From one of these churches in the enclosed list, Bro. Shershneff, Molitopol, writes that so many people die from famine that they cannot be buried in the regular way. The corpses are collected from houses and, naked on the sleds, are taken away by hearse."

We could fill every column of the paper with incidents as pathetic as the above, but we dare not.

A CAMPAIGN CORRECTION  
AN EXPLANATION AND AN APPEAL

L. R. Scarborough.

Since the publication of the figures of money raised in the 75 million campaign by the Conservation Commission, there has been publication of certain discrepancies in the distribution of funds. It is said, for instance, that the Home Board has not received its part of the 16% it is due out of the \$30,356,000.00 raised; that state missions, education, hospitals and orphanages have received more than their proper percentages. Questions have been raised arousing suspicion and tending to break down confidence in those charged with the distribution of these funds.

In order to explain the seeming discrepancies, lift suspicion and restore confidence I wish to give out the following explanation and appeal:

It must be remembered that the Executive Committee of the Southern Baptist Convention fixed the quotas and percentages for all the Southwide interests and recommended them to the State Boards. It must be remembered also that the States Boards did not follow the percentages recommended by the Executive Committee of the Southern Convention. I am not passing on either their right to do this or the wisdom of their action. I only state the fact. Many of the states left the percentages fixed by the Executive Committee unchanged. Some did not. It must also be remembered that the Conservation Commission has not received or distributed one dollar. This task and responsibility has been entirely in the hands of the State Boards. The Conservation Commission has only aided in securing money, not in administering it at all.

The facts are that none of the Southern interests has received its percentage of the money raised as fixed by the Executive Committee, based on the entire sum raised. The Home Mission Board is short a considerable sum. So are the Foreign Mission and Education Boards. I understand. This does not mean dishonesty or maladministration on the part of the state Secretaries or Boards. The State Board's actions were approved by their Conventions.

## A QUESTION

Why these shortages based on Executive Committee percentages? Why has not the Home Board received 16% of \$30,356,000.00?

Why the Foreign Board shortage? Why have the schools received more than their percentage,

and the same with some hospitals and orphanages?

## THE ANSWER

The following items must be taken into consideration before any board can figure its full percentage:

1. The item of expense in the collection and administration of funds. Most of the states take out of the funds raised for each cause its proportionate part of expense in collecting. This will reduce each board's receipts. This is legitimate and is according to general agreement.

2. Special Funds. The home and Foreign Mission Boards receive certain funds not counted in the funds to be divided, such as receipts from foreign fields outside the South, receipts of Evangelistic Department of Home Board, etc. These sums are all counted in total receipts but are not subject to percentage divisions. These must be deducted before percentages are taken.

3. Difference in Percentages. The Executive Committee of the Southern Convention fixed the percentage of the Southwide causes. Foreign Missions 26-23%, Home Missions 16%, etc. But when these percentages went before the State Boards, there were changes made in some states. The State Conventions approved these changes in most if not all cases, I am sure. They counted it right to do so. Before me is a table worked out by one of the State Secretaries and verified by State Convention minutes sent me by Dr. Alldredge of the Sunday School Board. This table shows the percentages made by each State Board for the Southwide causes, and these are the percentages the Secretaries are following. That is the one their Board adopted instead of the one the Executive Committee settled on. This table shows that one State gives the Home Board 9 1/2% another 11 1/2%. Only 8 states give home missions 16%. One gives it 20%. The same is true of foreign missions. One state gives it 15%, only 5 states give foreign missions 26%. One state gives it 29 1/2%. Therefore, you cannot get correct results by using the Executive Committee's percentages on the total receipts of \$30,356,000.00. This accounts for some of the discrepancy.

4. Some States are not yet Paid up on the Southwide causes. Some of the states have not yet sent in the percentages due the outside causes. This has arisen because of great emergencies, heavy debts, great growth on account of the campaign, creating sudden and mighty calls on these state causes. These State Boards, pressed by awful burdens in the fall year before last, used as a plan some of these funds in order to save their state causes from ruin. They expected larger collections in the spring out of which to pay back these adjustments they had made. The crash came, the funds were not raised, heavy debts were on them. They have not paid up yet but they will. I do not justify this action. But it was done by board action in the open, with no selfish purpose, believing that to kill the state causes would carry down the Southwide causes, and that to save the state causes would eventually save all. I appeal for patience, not publicity and criticism of these noble men who are doing their best under unusual and difficult situations. Maybe they made mistakes, but it was not dishonesty nor misappropriation at all in a bad sense. They were fighting a noble battle for Christ and the Baptists with their "backs to the wall." Patience and not painful publicity will help them much. They will repay all these loans. All of us ought to be willing to rush to the aid of any of our causes imperiled by ruin and do it even at a sacrifice. Let's hope that this course will never be necessary again. It is far better to send in all money on the proper percentages as it comes in. But this explains a small part, probably \$300,000 or \$400,000, divided among all causes. There is no reflection on the honesty of these boards or secretaries. It was a denominational adjustment in times of great emergency.

5. Designated Funds. This item explains the larger part of the discrepancies widely advertised. We must remember that nearly all of our schools, hospitals, orphanages and even some of our General Boards had, before the 75 million campaign



was put on, large pledges and notes, designated especially to them. The Campaign plan did not cancel or disregard these. It recognized and honored them. The Executive Committee and the State Boards said these pledges could remain designated and paid to these several causes and counted in the campaign. Here are some of the designations: Pledges to our schools, our seminaries—all three of them—hospitals, orphanages and Home and Foreign Boards. The schools had the most of them. I know one school that had \$300,000 outstanding notes and mainly these have been paid. These were not subject to percentage divisions. This is why education shows more than its percentage. This will not occur in the remaining part of our campaign, because these designated pledges would naturally be paid first. The same is true of hospitals and orphanages. I know one hospital which raised in pledges the sum of \$500,000 from non-Baptists in its city and these pledges are being paid and cannot be divided on percentage basis to other causes, but should be counted in the total Campaign receipts. Not many but some few large gifts were designated in the Campaign. One school received \$100,000 as a designated gift by a man who gave \$50,000 to all the other causes. A hospital received two large designated gifts into the hundred of thousands. These could not be subject to percentage divisions, nor ought these brethren be criticized for designating their gifts.

Another matter along this line. It should be remembered that associational missions and the running expense of orphan homes in some states were not put into the Campaign, but were to be raised over and above the Campaign contributions. This would amount to \$500,000 in two states that I know of. This is counted in our total Campaign funds, but not subject to percentage divisions.

In other words, I wish to say that I have not received or administered one cent of the Campaign money as Chairman of the Conservation Commission and have nothing to do with percentages, but I do know the secretaries and boards, and do not believe that there is a single case of maladministration or misappropriation. I know what our leaders do is in the open, have been approved by their boards and none of them has been arraigned nor discredited by misappropriations.

The above statement explains I doubt not every discrepancy. I would recommend that our general secretaries and boards take into account all of these items before they report discrepancies. All these discrepancies can be accounted for without censure on any of our good and great men intrusted with great responsibilities and tasks.

#### A DOUBLE APPEAL

On the basis of the above explanation and in face of the stressful times in which we live, I appeal with my deepest soul in two directions:

1. Restrain criticism on the co-operating forces, especially until you possess the whole facts from those who can give the facts. If you do not understand facts and figures, write to those who can give them before you resort to publicity. Uninformed criticism often poisons and destroys confidence and when confidence is gone, the cause goes down. It is not always best to do your washing in the front yard. Nor administer discipline in the parlor when company is present. Suspensions are not matter for publicity. Get the facts; then if there is dishonesty, publish it. The critical mind is a bad mind for full co-operation. Hedge off the poison of the non-co-operating and the foes of the cause, but help, comfort and strengthen the co-operant and burden bearing.

2. Let's Save now our Over-Taxed Causes. Some of them are at the breaking point. Our success has greatly embarrassed us. Every Baptist cause has suddenly gotten bigger, greater, with a larger expense account and has had great demands for room. This has caused great stress. Home Board causes, Foreign Mission Causes, in fact, all of our causes—are now greatly pressed. Let's hear this emergency call. Let's raise funds, not suspicions. Let's pay our pledges sacrificially, heroically. Money now, not criticism, will save. Con-

fidence and cash are the terms now of denominational salvation. This is not all we need, but we need these. I plead for prayer, faith, co-operation, organization, soul-winning, sacrifice, cash, Christ's cash, for his sake and glory.

#### "THE BAPTIST WORLD."

It will be remembered that the Baptist Congress in London in 1920 recommended the foundation of the "Baptist World" As a member of the Committee on Literature I had the honor of moving the publication of a periodical with the above name. Since the time of drawing near for the two Baptist Conventions in America to decide this matter, a few words to the Baptist public in favor of the publication may be in order. In the first place its immediate need is evident for the following reasons: (1) It will greatly help us to more quickly occupy our great mission fields in Europe. The dissolution of autocratic governments, the rapid growth of democratic principles, the separation of Church and State already proclaimed in several old and new states and the great spiritual needs of hungry multitudes make Europe an immense field for our propaganda. In this connection let it be remembered that the invading influence of the Vatican in the new states of Eastern Europe cannot be ignored by us without great harm. There is no adequate way at present to occupy these countries with our limited force of men and means except by the press. Its importance cannot easily be exaggerated. The immense influence of the Socialist and Clerical parties in Italy and other European countries is due almost entirely to the use of literature. Our experience in Italy with our review Bilychnis has been most flattering. Today Baptists are better known, especially among the better classes, than any other denomination. By means of our books and four periodicals (including Bilychnis) we have acquired a great many influential friends who are numbered by the thousands. A great majority of these would never enter a Protestant church even if an opportunity presented itself, but our literature they willingly read. The fact that Pope Benedict put two of our reviews under ban as "dangerous" shows that our publications have considerable value.

(2) It would become a bond of union between the various Baptist bodies of the world. Thirteen Baptist families are entirely too many for civilized Baptists to manage, they cost too much and they tread on each others toes. There is already too much disposition now to make a distinction where there is no difference. Would not this organ enable us to know and love each other more? The visits of Baptist representatives to our brethren in Europe since the armistice have done much to unify and encourage us in the midst of great difficulties. If a few personal visits could do so much, why would not a periodic visit from a well edited paper or magazine accomplish great good especially in Europe? We of Europe are subjected to all kinds of temptations where the very atmosphere is permeated with gross ignorance, superstition, rationalism, rank infidelity and moral corruption. Even among so-called Christians, we have, besides various kinds of Catholicism, "Holy Rollers" Adventists, "Pentecostals," Spiritualists, Radicals and "Bolsheviks," all of whom need to be kept "in the middle of the road" after their conversion. This enormous work cannot be done now by the few "missionaries," native pastors and limited number of local denominational papers at our disposal. We need a central organ to give the note which could serve as a kind of "clearing house" for the Baptists throughout the world. Such an organ ought to furnish us with information, inspire us with hope, and teach us progressively the essential doctrines of Christianity.

The character of the periodical:

(1) It should be a good sized monthly like the "Atlantic Monthly" of Boston or the "Outlook" of New York.

(2) As the three great Baptist bodies of the world—the two Conventions in America and the

English Baptists—will necessarily have to finance the publication, it should be published in a neutral place like Washington or some European capital.

(3) The editorial work ought not to be done by one man. He should have a committee to assist him, with associate editors and correspondents in all the principal countries in the world and especially in Europe.

(4) Its program ought to be well planned and faithfully followed. The periodical should have a place in its columns for the discussion of the following topics: New Testament doctrines, distinctive Baptist principles, apologetics, Church and Baptist history, Christian and theological education, Sunday Schools, Church finance, Missions, Social question (such as alcoholism, personal purity, etc.), the politics and work of the Vatican (the greatest adversary of European Baptists), general news letters from accredited correspondents, sermons, book-reviews, official communications from various Baptist bodies throughout the world, orphanages, hospitals, young people's work, and other matters of denominational interest.

There are some possible objections to the publication of the "Baptist World" which, to my mind, do not outweigh the advantages:

(1) The question of the language need not disturb the seriousminded. English is fast becoming the universal language. The London Conference was a proof that English is used practically by all educated people. At least nineteen twentieths of the subscribers will be English speaking.

(2) The cost would be considerable and the periodical would probably need subsidizing. What if it did? Could a more worthy cause be found? Missionary work is not supposed to be a money making enterprise but is a preeminently soul-saving. In new fields of labor such as we have lately assumed, no investment of money will bear quicker fruit than that spent for Christian literature.

(3) There will probably be some objection on the part of our state papers to this periodical. There is little reason for opposition. The state papers cannot do the work proposed for the "Baptist World." On the contrary, the state or local papers could use much matter furnished by the Baptist World central organ. This periodical would tend rather to increase than to diminish the circulation of the state papers which would be brought into touch with the rest of the world. Even if the state papers should suffer a little material loss at the outset, it would be a worthy sacrifice as it would help to create a more efficient Baptist literature for the salvation of the sons of men and a visible bond between the scattered Baptists of the world.

D. G. Whittinghall

Rome, March 20, 1922.

Those going to the Southern Baptist Convention from the territory about Jackson will see the needed information in railroad advertising appearing in the Record. You may go by the A. & V. road through Meridian, Birmingham and Atlanta. Or you may go by the I. C. road through New Orleans. By the first you leave Jackson 11 P. M. Monday, May 15, and reach Jacksonville Wednesday 8 A. M., May 17th. By the other you leave Jackson Monday 3:45 P. M., May 15 and reach Jacksonville, Tuesday 9 A. M. The rate is the same. Write to the R. R. Agent.

Berwick Church, Amite county, C. T. Johnson, pastor, reports the third year paid in full and \$19.00 more. The pastor says: "What this church has done, any church in the state can do, as their gifts represent as great sacrifice as would be represented in any other church which might pay the third year in full."

The Watchman Examiner says that there are twenty one times as many Jews in New York City as in all of Palestine, where they number 76,000 or a little more than one tenth of the population. A little more than one tenth are Christians and four fifths are Mohamedans.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President	MRS. A. J. AVEN	Clinton
Second	President—MRS. M. F. DOUGHTY	Shaw
Third	President—MRS. C. LONGEST	University
Fourth	President—MRS. JEFF KENT	Forest
Fifth	President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth	President—MRS. R. L. BUNYARD	Summit
Seventh	V-President—MRS. A. J. AVEN	Clinton
Eighth	MRS. P. I. LIPSEY	Clinton
Young People's Leader	MISS FANNIE TRAYLOR	Jackson
College Correspondent	MISS MARY RATLIFF	Ray
Ministerial School Trustee	MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee	MRS. W. J. DAVIS	Jackson
Mission Study Leader	MRS. H. J. RAY	Grenada
Personal Service Leader	MRS. J. HENRY F. BROACH	Meridian
Awarding Leader	MRS. P. B. BRIDGES	Jackson
White Cross Work	MRS. HENRY F. BROACH	Meridian
Corresponding Secretary	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer	MISS M. M. LACKEY	Jackson
Editor	M. U. PAGE—MISS M. M. LACKEY	Jackson

## W. M. U. CONVENTION MEETING.

The 24th Annual session of the W. M. U. of Mississippi was opened at the Baptist church of Water Valley on the evening of April 11th, with the President, Mrs. A. J. Aven in the chair. The devotional service was conducted by Rev. W. C. Alliston, pastor of the Water Valley church, after which the annual sermon was preached by Dr. R. B. Gunter, on the subject "The Mission of the Master". Beautiful music by the choir was a feature of the evening, which after announcements was brought to a close with prayer by Dr. L. P. Trotter.

The program on Wednesday morning was in charge of Mrs. C. C. Longest, and the devotional service was conducted by Mrs. B. A. Bondston and Mrs. Wayne Alliston, both of Water Valley. Then welcomes were extended by Mrs. Weed, president of the Water Valley W. M. U. and by Mr. Deshon, mayor of the city, who presented us the "key" of the city, and the choir by Mr. Ellis, welcoming us as a Baptist and a Missian. Mrs. A. L. O'Brian responded in fitting words. Mrs. Sandifer, of Jackson, sang during the morning two beautiful and appropriate songs, "My Task" and "The Wonderful Country". The President's address, built around the question to his servant Moses, "What hast thou thy hand?", was a ringing demand for the use in these trying times of the abilities and opportunities placed at our command. Mrs. Byars of Texas, Miss Mather of Birmingham, Mrs. Cason of New Orleans Bible Institute, and the wives of new pastors in the state were recognized and greeted and Miss Cason gave briefly of the work at the Bible Institute.

The report of our Corresponding Secretary, Miss Lackey, "A Summons to a Growing Task," concerned largely the dangerous conditions which surround the young people of today, and in the case Mrs. Riley led in prayer for assistance in meeting these dangers. The election of the Nominating Committee was made from the floor, two from each division and a list of nominations for delegates to the Southern Baptist Convention was made and given to the Committee.

The Consecration Service was conducted by Miss Leachman and caused heart searching as to our honesty in all life's surroundings, the honesty which will enable us to build towards the edifice of W. M. U. achievements. The service was closed with prayer by Miss Leachman, and the meeting was thereby quietly dismissed.

At the opening of the Wednesday afternoon session, Mrs. Sandifer sang a sweet song of trust, and Mrs. Wilkinson offered prayer for the Training School and its work. Miss Traylor, Young People's Leader, offered her report, which included resolutions looking to extension of society. These were adopted, after a little discussion.

After a hymn and the distribution of the Water Valley paper, prepared this week in honor of the W. M. U., Mrs. Riley made the motion that our Corresponding Secretary's splendid paper of the morning be published as a leaflet which was carried.

Miss Mather, Young Peoples' Leader of the Southern Baptist Convention, and our honored guest, made an address the purpose and effect of which was to stir the mother heart of the Women's Missionary Society to the loving performance of her duties to the children, Sunbeams, Girl's Auxiliaries, Royal Ambassadors and Young Women's Auxiliaries, clustering around her. Mrs. Lee led in prayer.

On Wednesday evening, after the President's call to order and a song by the gentlemen of the choir, followed by prayer by Mrs. Doughty, the meeting was taken in charge by Miss Mary Ratliff, College Correspondent for Mississippi. Her constituency was shown by the long procession of college women that came at her call. The Salem witches of long ago found a beautiful and unexpected re-incarnation in the fresh young girls who came out in witches garments to make the reports for their schools. All four colleges made excellent reports and to each of the four was presented a white satin banner showing all apportionments paid. Miss Lora Neece of Blue Mountain, sang effectively, "Behold the Day Cometh." "Next Door Neighbors", a playlet on the foreigners in our midst was attractively given by the members of the Blue Mountain Y. W. A. Two Hillman girls, Misses Mary Dawson and Addie Manning, sang very sweetly, "O Morning Land."

Miss Ratliff spoke of her necessary withdrawal from her happy work for the discharge of dear home duties which now devolved upon her and introduced Miss Mather, who using our Lord's words "Give Ye Them to Eat," gave us a vision of the world's need and our call to personal and immediate responsibility for its satisfaction.

On Thursday morning, after the opening hymn, and prayer by Dr. Masson, Pastor of the Water Valley Methodist church, the devotional service was conducted by Miss Leachman. In this she impressed upon us the most important attainment, the knowledge of God thru Jesus Christ. Mrs. Sandifer sang at its close, "His Eye is on the Sparrow." Mrs. Byars of Texas, accorded the highest praise to our Convention meeting, and especially to our Y. W. A. work, saying that we do it better than they do in Texas. Our President told of the honor done our state in the appointment of Miss Lackey to prepare an appendix to Miss Heck's book, "In Royal Service." Reports were made from the six Districts thru their superintendents and Young People's Counselors. By request Mrs. Williams of Water Valley sang "The Holy City." A Personal Service Demonstration was conducted by Mrs. Broach, State Leader assisted by Miss Christine Taylor on the Orphanage. Miss Lora Neece, on Hospitals, Mrs. Harrison on our aged Ministers; Mrs. Hatcher on Vacation Bible School, and Miss McClelland on the Good Will Center. Miss Neece sang an arrangement of the 113th Psalm.

Mrs. Ray, Leader of Mission Study, with representations from all our organizations, presented Mission Study achievements, and presented the Mission Study Banner to the 6th District, represented by Miss Watts.

Miss Leachman conducted the closing service teaching us God's care of us, and our duty of stewardship to him in all the concerns of our lives. She closed the meeting with prayer.

The last afternoon of the Convention was full of interesting things, but time fails to record them now. Miss Leachman's splendid talk on her own experiences in Home Mission Board work, the awarding of the Y. W. A. Banner to

Charleston, and of both Sunbeam and G. A. Banners to Laurel, the election of officers, were among these and will be given more space later. The whole-hearted hospitality of pastor, church and people of Water Valley are beyond adequate praise on the part of this scribe, and must wait the more competent pens of others, perhaps the fountain pens which were the appreciative tribute to the merits of our President, Corresponding Secretary and Young People's Leader.

MRS. P. I. LIPSEY,  
Rec. Sec. W. M. U.

## READ WHAT THEY SAY.

J. F. Love, Cor. Sec'y.

We cannot refrain from passing on to our people three brief quotations from three letters which lie before us as we write. They are but samples of many such letters.

Rev. G. P. Bostick, Pochow, Anhwei, Interior China, writes:

"From now till June we shall have to be cursed and abused on every side because we have to select a certain definite number to help and let thousands of others just as needy starve. So if you have for us the total \$30,000 or if you can in any way make it so, please wire me the word yes or else wire Treasurer Harris the total amount we may use soon as you receive this, which should be early in April. We can easily then take on an additional number and use up all the money before June most effectively to most needy people. -----I am rather tired in body and mind, but am going to try to trust Him for daily strength to get me through these next 90 days of stress and strain. Pray for me and send us more money if you can."

Rev. Hoyt E. Porter of Moscow, Russia, gives the following in a letter:

"The situation is beyond the powers of the human imagination to grasp without seeing a lot of it, much less to describe to others. Even after the acute famine situation is relieved, the work of rebuilding will be colossal."

Rev. Jno. W. Lowe of Tsinan, North China, known and loved by great numbers of Southern Baptists, writes in his distress:

"You have doubtless received our message re Flood Relief. The distress is great and the need for immediate relief is great. Our Mission has responded nobly. Moore, Ayers, E. Lide, Jacob, Larsen and Connely have given out most of the \$5,000 which was only a beginning. The people call from their housetops for food and shelter. I know of one missionary, Payne, Eng. Bapt. who is now wading water and mud up to his neck to get relief to some villages. Payne is certainly God's man for this work. I think Drs. Glass and Bryan will come along soon, also Leonard. Could you not cable us out more money immediately? I know you will do so if possible. You may say to our people that relief work and Washington Conference has convinced all the Chinese that America loves China. There is a marked change of attitude on part of people already. Thank God."

Central Presbytery of Mississippi at its recent meeting at Greenville, condemned the shorter Bible which the Y. M. C. A. and the Y. W. C. A. have sponsored. They look upon such a book as striking at the plenary inspiration and authority of the scriptures. They will find the Baptists with them in that fight.

Picayune Church has outgrown its present building and on a recent Sunday voted unanimously to build on the other side of the railroad, to seat six or seven hundred people. Pastor O. P. Estes says he has never found a finer spirit than is shown by the Picayune Church.

If you are going to the Southern Baptist Convention and wish to have admission to the floor as a messenger, write to Dr. R. B. Gunter at Jackson for a card which will secure you a badge and all the privileges of the body. It costs you nothing but a postal card.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### KINGSTON LAUREL HAS STUDY COURSE.

A card from Mr. W. S. Parker tells of their Study Course beginning. Their faculty is made up of members of their Union. They are having classes in three books, The Manual, Training in Christian Service and Training in the Baptist Spirit.

### A WORD FROM ROME

Miss Boozer who is the Superintendent of the public schools at Rome is also Leader of the B. Y. P. U. there. The work under her leadership is making good progress. They send in an excellent report for the past quarter. Miss Boozer loves the work and the young people, and with it has the ability to lead, a combination that always makes a successful Leader.

### GREENWOOD HAS STUDY COURSE.

It was the privilege and pleasure of the State Secy. to be with the B. Y. P. U. of the Greenwood First Church during last week. We were disappointed in that Mrs. Frank Leavelle of Memphis who was to have been with us for Intermediate work could not come. The pastor of the church however equipped and ready always for any emergency taught a large class of the Intermediates the Intermediate B. Y. P. U. Manual. The two Manuals were taught Intermediate and Senior. This seems to have been the first Train-

ing School the B. Y. P. U. of Greenwood have ever had, and in many ways it was a success. Lunches were not served at the church, a new plan being tried out. We met at seven and for forty five minutes had class work then a fifteen minute pep period and another forty five minute class period. Different Groups of each union had charge of the pep period each evening, and at the close the vote was that Groups A and B of the Intermediate union had given the best stunt of the week. It was an enjoyable and profitable week.

### WEST ORGANIZES SENIOR UNION.

The report has just come in that the West Church has perfected an organization for the seniors of the church. They have had a Junior Union but Bro. Jacob the pastor taught the Senior Manual to a goodly number of the seniors and organized a senior union. The following were elected officers. Marion Thompson, Pres. Clyde Thweatt Vice Pres. Mrs. Carl Arnold Secy. Carl Arnold Cor. Secy. Miss Beatrice Holmes and Mrs. Ben Hallock.

### WORK IN YOUR COUNTY THIS SUMMER

We will have a few regular workers this summer doing BYPU work. Our plan is for a worker to stay for several weeks in one county and really put that county on the map. We ought to each at least two churches each week

and in some cases three. The plan will be to have headquarters at one church, and go from there each morning to some nearby church for an hour each morning, from there to another church for the afternoon, and back to headquarters church for the night work. Sometimes we will be able just to reach two churches, but want to reach three in this way every week if possible. They will teach the BYPU Manual, and nothing else. It is Methods we are wanting our people to get during these summer months and they can take the other books later on. Now if you will co-operate with us in your county, arrange for one or more weeks of work like the above schedule please let me know right away, and we will arrange to give you a worker.

(DID YOU READ THE ABOVE ARTICLE?)

### THE HATTIESBURG TRAINING SCHOOL

During the week April 2-7 the members of the several Baptist churches met each evening at the First church in their Annual Training School. Because the Woman's College B. Y. P. U. had had their Study Course earlier in the year, very few of the girls attended the City Training School, but even without the college girls the average attendance was around one hundred and fifty. We had five classes. The Junior Manual was taught by Miss Hattie Bell McCracken; The Intermediate Manual was taught by Miss Mamie Slaughter; Dr. Yarborough taught the new Study Course Book "Training in Bible Study." Bro. Allen, pastor of Immanuel church taught the most in-

teresting discussion of church life "Dead or Alive" by Dr. Agar. The Senior Manual was taught by the State Secy.

It was a good week, everybody enjoyed it and pronounced it a success. Lunches were served each evening the first thirty minutes, then two class periods with an intermission of fifteen minutes. "Pep Period."

On Friday evening the matter of organizing the City Union was brought up and an election of new officers followed. Mr. Chester McMullan was elected president, Mr. Gaines Hightower Vice President, Miss Virginia Caperton, Secy. and Treas., Miss Hattie Pearl Langford, Reporter, Miss Lillian Yarborough, Booster, Miss Trugen Beard, Chorister, Miss Jeanie Sanderson, Pianist. These officers met Monday evening for the purpose of mapping out their Langford, Reporter, Miss Lillian Yarborough good reports from this City B. Y. P. U. One of their plans will be to work in the county.

Some of those who stood at the convention at Meridian and said they would give a week this summer to B. Y. P. U. work, and would write to the State Secy. and give him their names and addresses have sent in their names for which we are grateful. We believe we are going to do the greatest work this summer that we have ever done in Mississippi for B. Y. P. U.

If you are interested in spreading the work in your county, write to me at once and let's plan for it together. I will co-operate with you but need your co-operation.

# SUMMER SCHOOL

## READ THIS---IT IS DIFFERENT!

The summer school at Blue Mountain College is to be different from any other in the state. It is not a normal, though a teacher holding a teachers license can renew the license by attending this term and completing two high school or college courses.

The term will last ten weeks, June 1st to August 10th.

The design of this summer school is as follows: First.—To enable girls who want a four year college course to take the course in three years by making up one year in summer terms.

Second.—To enable students who are preparing for college to save a year on their high school course by attending these summer terms. Third.—To enable young teachers to renew their license and at the same time secure regular high school or college credits.

### THE PLAN—

Each student will be expected to carry two studies only. Each class will recite twice each day for five days in the week, sixty minutes each recitation; the balance of the time will be given to preparation.

There will be high school classes in Algebra, Geometry, Third and Fourth Year English,

Fourth Year History, First Year Latin, Caesar, Cicero and Virgil, Physics and Chemistry or General Science.

There will be College classes in English, History, French, Mathematics, Science, Education, and Latin.

In the faculty will be an M. A. from our State University, two M. A.'s from Peabody, an M. A. from Columbia University and other teachers of similar qualifications.

Tuition for the term of ten weeks \$25.00, regular fees \$5.00, room, board and laundry in regular college dormitories \$70.00. The same in an industrial home \$37.50 to \$42.50, making total expense for board, laundry, tuition and fees \$67.50 to \$100.00 for the ten weeks.

Music, Art and Expression can be had under high class teachers on reasonable terms. For additional information, address

W. T. LOWREY, President,  
Blue Mountain, Mississippi.

P. S. While this is a Woman's College, yet young men of high class character and first class behavior will be admitted to the summer term.



## THE OLD CHEFOO-TENGCHOW ROAD

By T. B. Ray.

## What is a shentza?

It is the top of an old fashioned schooner wagon taken off and placed on two poles about fifteen feet long between which poles would be fastener by means of wooden saddles two donkeys, one before and one behind. Of course, both donkeys would be going in the same direction, one pulling and the other pushing. The shentza coming in between would not be quite as long as would be the schooner wagon bed. After piling in bedding and padding, one crawls into the shentza. The mule starts off, keeping step or most of the time, falling to keep step, giving a motion to the carriage which is up, down, right left, backwards, forwards, all mixed together in one. It can not be described, it can only be felt. Anyone feels it all over. After a days' experience in this carriage without wheels one feels himself to be a veritable bag of bones. After all, it is a rather pleasurable sort of discomfort. This is the carriage in which we traveled the road from Chefoo to Tengchow.

It is hardly fair to call it a road. It is sort of a bridle path, deeply furrowed in many places by the treading of the mules through many generations. In some parts, the trail is worn so deep that the shentza passes out of sight.

What sights one does see along this highway. He is impressed with the absence of farm houses. The people are clustered in villages. They sleep in these villages for protection, and go out to their work every day in the surrounding country. The villages are as numerous as farm houses in a thickly populated district in the United States.

On the main street of most every village is found a short wall that almost crosses the way. The street has to be in order to get around it. It is known as the spirit wall. Evil spirits are supposed to travel in straight lines. This wall is erected across the street in order to obstruct the evil spirits that might be coming into town.

Along the walls in the streets one notices stone rings inserted. To these are attached the animals on market days.

At every village one sees the old fashioned threshing floor, mentioned so often in Bible times. It is identically the same kind of threshing floor as the one mentioned in the Bible. A large village, of course, would have a number of these smoothly packed threshing floors. Here the villagers beat out the grain of flails or cylindrical stones, driven by mules the grain which they raise in the surrounding country. The grain is disposed of by winnowing.

Most of the yards are packed full of old straw, dry leaves, grass roots, and indeed, bits of all sorts, which are being laid up for winter use. Fuel is so scarce that even the roots of the grass along the roadside are being dug up by the villagers and every where to be seen men, women, and children with large rakes combing the surface of the ground for straw and grass, anything that would afford a little material for burning.

One was also impressed with seeing in the yards at the sides of the doors which open into the streets little re-

ceptacles, which are used for the burning of incense. Here, the head of the family on stated occasions burns incense to the gods and prays for good fortune. Plastered on most every door are long strips of red paper, upon which are printed mottoes. It is the custom at the beginning of every year for the head of the family to paste upon his door the motto which is to be the watchword for the family during the year. If there should occur a death in the family during the year, a white piece of paper is pasted over this motto in order to destroy any semblance of gaiety about the place. Furthermore, at the beginning of the next year, the head of the house in which the death has occurred will not up a new motto. He will renew his motto at the beginning of the second year provided another death has not occurred in the family.

Along this road flows a perfect stream of people. One can hardly keep from experiencing the sensation that there must be some undue attraction which is calling out such numbers into the highway, but this is the usual daily shifting of the multitudes. Among them are hundreds of emigrants that are going to or returning from Manchuria. Tens of thousands of workmen go from Shantung to Manchuria every year. After they work in Manchuria several months the majority of them return to their homes.

What peculiar carriages one sees! There are the immense wheelbarrows screeching their torturous course down the road. You can hear them squeaking for a long distance. They are loaded with everything imaginable, and on many of them are loads that would seem heavy enough for one or two horses to pull, and yet these loads are handled by men.

And what droves of little donkeys one meets! Swung across their backs often are immense baskets in which are piled every commodity raised in the community. It may be that vegetables will be in one basket and in the one on the opposite side of the mule may be a child. Some of these donkeys almost disappear underneath the immense loads that are piled upon their backs. This would be true of the donkeys that are carrying loads of dry grass or of pine branches, which are to be used in fuel.

We would call this trail a road by courtesy. It is a rough trail, and only the shentzas, carts, wheelbarrows, lone donkeys, pedestrians, and the horse or muleback riders can traverse it, but some progress is being made toward improvement. On the route, we passed a begging priest, who stood before his temple asking for contributions, which were to be used in the building of bridges and in improving the highway. This old priest collects large sums of money in this way, a large portion of which he uses for the improvement of the road. He takes the place of the county overseer, and under takes his task as a means of treasuring up merit for himself in the next world. The common belief is that one who does anything toward the improvement of the road will receive favor in the life to come. The building of highways in China means the construction of a highway to favor in the next life. It is a virtuous thing to build a road. One could easily be-

lieve that people who had so long endured the hardships of this poor trail could readily accept the idea that those who would improve the road

Continued on page 11

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## A CHURCH IDEA—spreading like wildfire!

**HOW IT HAPPENED:**—Some one conceived the idea that Candy Mints would easily sell. Everyone agreed. So they appointed a committee who called on Strong, Cobb and Company, the first house in America to make Mints—and good ones.

The committee arranged with the Company to get up a new package—four flavors—Peppermint, Wintergreen, Cinnamon and Clove named "22 Mints." They come put up in four boxes—80 rolls to a box—a total of 320 5c rolls to a case.

A case costs only \$9. You sell the 320 rolls of "22 Mints" at 5 cents a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this CHURCH IDEA is spreading like wildfire among Church and Sunday School workers—also among individuals.

## HOW IT WORKS:

Miss Mary E. Orr, 2007 Garrard Ave., Covington, Ky.: "Enclosed find money order for \$9. Please send as soon as possible one case of '22 Mints.' I am ordering these for our Young Woman's Society of our church. We have already sold two cases."

Mrs. Jessie Mevender, Sturgeon Bay, Wis.: "Please send another order of Mints. Had the other case only a week, and they are nearly all gone."

Dr. E. L. Chapman, 1017 Jackson St., Anderson, Ind.: "Our girls are delighted with the '22 Mints.' They sell fine."

Miss Lillian Caldwell, Freedom School, Alliance, Ohio: "Enclosed find order for three cases of '22 Mints.' Please rush this order, as we are having many calls."

Mrs. L. F. Johnson, Corresponding Secretary W. C. T. U., Erie, Pa.: "The Mints sold like hot cakes and are fine!"

S. S. Classes; Societies; Young People everywhere—you can easily do what so many are doing! Send us \$9 to-day! We will immediately ship you a case of "22 Mints," charges prepaid!

Strong, Cobb & Co., 223 Central Viaduct, Cleveland, O.



Continued from Page 10

should receive special favor.

We followed down the trail until noon, and stopped at a characteristic Chinese inn. We ate our lunch in the porch of this inn, and as open as the porch was the kitchen. It was fortunate for our appetites that the whole thing was open, because we would have not been willing to go into closed quarters with the fumes which came from that kitchen. We had an audience of perhaps one hundred, who stood around us watching us closely while we ate our meal. Out in the innyard were hitched a score or more of mules. Unluckily for me, as I was passing through this inn-yard one of these little animals backed suddenly and kicked me three times before I could move. The bruises have been with me for several days, but they have not been serious. I shall pay my respects to these donkeys hereafter from a safer distance.

As one traveled his lonely course down this road, he had time to think. I thought of Holmes, our pioneer missionary to Chefoo, who rode out this course after he had been in Chefoo for less than a year in order that he might treat with some men he supposed to be soldiers who were connected with the Taiping Rebellion. It turned out that these men were not connected with the Taiping Rebellion, but were plain ordinary bandits. They murdered Holmes and also an American Episcopal missionary by the name of Parker, who was his traveling companion. Along this route J. B. Hartwell, C. W. Pitt, Peyton Stephens, and many others of our workers have gone in pursuit of their tasks. It has been made sacred by the hallowed service which these men have rendered. They have indeed been builders of a highroad to a better life. They have pointed many people to the real road, which leads to merit and salvation not only here but in the life to come. We saw many sections of the new automobile road which is being graded. It is a promise of a better day. It will be better for the people in their communication with one another. From what we have seen in the spiritual development of the people we are sure that much brighter times are ahead of us in the world which we are trying to do for these great multitudes. And there are multitudes. We are told that in a radius of five miles around Zungkia, a village in which we stopped over-night, there were one hundred villages averaging a population 850 people. In this eastern end of Shantung province, where our work is progressing so wonderfully, there are at least ten million people in easy reach of our Mission stations. Through the hearts of these people we must build a highway unto God.

#### FLORA

An impressive scene. On last Monday afternoon when J. M. Metts circle of Flora W. M. S. met for its regular meeting an impressive scene occurred.

As our mission study leader was awarding seals for the completion of mission study books, she handed an official seal to her mother Mrs. C. L. McDowell, who is by far the oldest member in our circle and a charter member of this society, which was born into existence thirty seven years

ago. She said "Ladies this is my mother and if you will pardon me I would like to say just a few words" and in those words was embodied a loving tribute. To the other members of the circle as they listened and looked it was a beautiful scene.

The mother proud of a daughter who is leader in this work and the daughter proud of the fact that she could be the one to award this seal which means her mother had studied and passed her examinations on six mission study books. As the writer sat there her thoughts flew back to the time when a mere slip of a girl trying to teach school she had the good fortune of boarding in her home. How her wise counsel and quiet, consecrated Christian life made its impress on her life, and she thought noble christian mother, bereft of her husband whom she had always leaned upon, seemingly, just at the time her children needed him most, she struggled on alone trusting in her God who is just behind the shadow taking care of his own, with the deep conviction to rear her children for God's glory. She has contributed to the world four daughters and two sons, who are all earnest workers in the Master's vineyard trying to emulate her Godly life.

She teaches a class in Sunday School and they love to speak of her knowledge of the Bible. As she looked back she could see through the years of her unselfish life many deeds of kindness and her abiding faith and love for Him. Knowing her face was turned toward the evening of life she looked again and saw the stars of faith, hope and love, growing brighter each step of the way, and could almost hear an audible voice saying, Thou hast been faithful receive your crown of life.

M. E. L.

#### Woman's Part In The Dispensation of The Gospel.

A few things they have, and few things they have not done for our Lord.

1. Woman has not denied our Lord, but has been commissioned by the Lord himself to tell the erring Peter to follow him into Galilee as the Lord had before told him.

2. Woman has not betrayed her Lord, but annointed him for burial with her most precious ointment, while the betrayer grumbled.

3. Woman did not covenant with the thief and betrayer to give him the price of a dog for his Master, but made their Lord a feast and served him.

4. Woman did not arrest our Lord, and give him an unlawful trial by night, but sat at his feet, and learned of the wisdom that fell from His lips.

5. Woman did not put on His head a crown of thorns, array him in the purple robe in mockery; strike Him and spit on Him, but stood by weeping while He suffered persecution. She also was last at the cross, and first at the tomb.

6. Woman did not crucify our Lord, but stood by weeping while they could not help.

7. Woman did not gamble over our Lord's clothes, but made them, and ministered unto Him of their substance.

8. Woman did not circulate the report that our Lord was an impostor, and deceiver, and that the disciples

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**HOW MANY OBJECTS IN THIS PICTURE BEGIN WITH 'P'?**  
Jolly New Picture! Open to Everybody! Costs Nothing to Try! Have Lots of Fun! Win a Lot of Money! Everybody Join In! Get Busy Quick! Lots of Cash Prizes! Hurry!

Try this jolly puzzle! Find the objects in the picture beginning with "P", such as Pig, Plate, etc. Easy to pick them out. All in plain sight. Just a case of keen eyes. Study the picture and see how fast and easy the "P" words come. The fun gets better as you go along. Take your pencil and start writing down the words at once. 25 Cash Prizes! If your list is largest and nearest correct, you win First Prize. If your list is second largest and nearest correct, you win Second Prize, etc.

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You do not have to subscribe to Mother's Magazine and Home Life to enter this Picture Game and win a cash prize. If your list of "P" words is largest and nearest correct and you have not sent any subscriptions, you will win \$45 as first prize. (See column 1 of Prize List). If you send a \$1 subscription with your list of words and your list is awarded first prize you win \$250. (See column 2 of Prize List). If you send \$3 in subscriptions and your list wins first prize, you will get \$500. But if you send \$5 in subscriptions and you are awarded first prize you get \$1000. Besides, there are 24 other Big Cash Prizes. Second Prize in column 4 is \$750—third prize is \$500, etc. Just think of it! 25 chances for you to win a lot of money.

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Prizes	If No Subscriptions Are Sent	If \$1 in Subscriptions Are Sent	If \$3 in Subscriptions Are Sent	If \$5 in Subscriptions Are Sent
1st Prize	\$35	\$250	\$500	\$1000
2nd Prize	30	200	400	750
3rd Prize	28	150	300	500
4th Prize	25	100	200	400
5th Prize	20	75	150	300
6th Prize	15	50	100	200
7th Prize	10	25	50	100
8th Prize	8	20	40	75
9th Prize	5	15	30	50
10th to 15th	3	5	10	20
16th to 20th	2	3	7	15
21st to 25th	1	2	5	10
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**MOTHER'S MAGAZINE & HOME LIFE** 150 N. Wabash Ave. Dept. CHICAGO, ILL. 44

had stolen Him by night but went and preached the first gospel message after His resurrection.

"The Christ is risen"

Now what part can men religiously allow women to have in helping to carry out the Great Commission?

Mrs. E. J. Willbourn.

Scobey, Miss.

#### POWER OF THE WORD

Ben Cox.

About two months ago an old gentleman came to the Noon Prayer-meeting and told me about a very poor girl who wanted to read the Bible but did not have one. I presented the matter at the meeting, and suggested that perhaps someone would like to give her a Bible. A blind man, son of a Baptist pastor handed me seventy-five cents. The Bible was forwarded with a letter. The same old gentleman came

into the meeting today, and seemed eager to tell what good that one Bible had accomplished. He said that there were four persons in the household, one an infidel, and that they were now all reading the Bible and attending the church, and that the infidel was a believer.

He said that the girl was preserving the letter which she prized far above jewels.

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CROP FIGURES AND THE RUSSIAN FAMINE.

they will only get the seed to me. I will get it into the ground—if I have to scratch it in with these," declared one German colonist, an elderly man, holding up his fingers, to one of the other representatives who was on a sleigh trip from Saratov, visiting in the interior. And verily it was almost a case of scratching the seed with his fingers, for he had no animal left to plow with. Out in the famine districts one passes house after house, farm after farm, with never an animal to start the spring plowing—now even a milk cow left. In some cases, they have died of starvation; in others, they have been slaughtered for food or sold to buy "bread"—any sort of grain. And mind you, that does not mean improvidence; it is merely part of the hand-to-hand fight with starvation. A splendid young Baptist brother who has come up from Saratov reports that in his city soup made from horse's skin is in favor, and whoever finds a dog or cat is in luck. And whether the animal is alive when found does not matter. But I shall not begin to tell gruesome stories. You are probably reading them in the American dailies by now, perhaps some that are not true. But when you read one that is hard to believe, you may as well assure yourself that even if it is not true it might be that there are real things happening that are almost if not quite as bad. It so happens that I have been up to the time of this writing, been to one of the great refugee camps or centers, tho I have been almost within walking distance. But I see almost any day people who have seen things at their worst, and the walking ghosts that one sees about the railroads, or that occasionally come to one's door begging in the provincial cities, are reminders enough.

But to make concrete to us what has actually happened, let us take a specimen village—typical of thousands all over this vast territory. In Russia as in many Europe, the farmers live not on the land they cultivate, but in villages, which may be small or large. To begin with this particular village had a population of 3,798 "souls". I shall give first the total crop figures for three years, with the amount requisitioned by the Soviet Government. All weights are in pounds (40 "pounds," about 36 lbs.); and acreage is in desiatinas (10 acres).

GRAINS		
Year	Area Planted	Harvest.
1919	1,355	28,000
1920	1,555	8,345
1921	1,057	213
ALL BREAD STUFFS.		
1919	1,490	37,570
1920	1,734	40,503
1921	1,255	2,351
REQUISITION		
1919		12,000
1920		5,000
1921		9 pounds sunflower seed.

It will be interesting to analyze the figures given under "All breadstuffs for 1921."

CROP	AREA	AREA
	PLANTED	HARVESTED
Rye	75	50
Wheat	167	13 1/2

Oats	15	2
Harsen	53	22
Sunflower		
(ofr seed)	133	60
Potatoes	12	9 3/4
Totals	1,255	159 1/4
Crop		
	Av. Yield Per	Total
	Des. Harvested	Crop
Rye	3	150
Wheat	3 1/2	55
Oats	4	8
Harsen	4	88
Sunflowers		
(for seed)	10	600
Potatoes	150	1,450
Totals	174 1/2	351

Note that less than 13% of the acreage planted was worth harvesting.

Besides crops, let us notice what has happened to the livestock in the meantime. But in studying the figures below, remember that the 1921 figures must still be reduced, because of the slaughtering during the winter months by the starving population.

	1910	1920	1921
Horses	1223	891	437
Cows	582	461	313
Sheep	1354	1456	424
Hogs	781	246	58

In addition to the loss of animal, motive, power for farming operations the problem of cultivation is further complicated by the fact that in many cases a larger proportion of the farming implements even were sold or bartered for bread. Along with the old-model Singer sewing machines, which one sees everywhere on the "bazaars" or markets. I saw on the bazaar in Pokrovsk just across the river from Saratov small steel harrows etc. The gentlemen who related the incident mentioned in the beginning of this article tells of seeing people fashioning rude plows of sticks, for which they had not even an iron plowpoint, and to draw which they had not a single animal left. The motive power? There is but one answer, of course.

FIRST BAPTIST CHURCH VAN ALSTYNE, TEXAS.

The revival services which began at the Baptist church of Van Alstyne on March the 26, came to a glorious conclusion on Monday night April 10. The preaching was done by the pastor and the singing was led by Mr. Joe Parish a member of the local church.

The interest and attendance grew steadily from the first service until the last. The climax in both interest and attendance came on Sunday night of April the 9. Numbers were turned away because we were unable to accommodate them. At this service four grown men came forward for baptism, one of them eighty five years of age.

We received fifty six additions to the church during the meeting and one noble young man surrendered to the call of God to preach the gospel. I refer to E. G. Gregory, Jr. E. G. has a brother now in the South Western Seminary at Fort Worth and a sister in our Baptist College at Decatur preparing for foreign mission work. Think of it, three preachers and one missionary in one family!

The pastor is grateful to God for His blessings upon us not only during the meeting but since the first of January. The church has had a total of 78 additions since this time.

We have a Sunday School that is as

good as the best. It is A-1. The school reached a total of 245 last Sunday (April 9). It is a great evangelizing agency.

We have three Unions that are reaching around a hundred people. They are all doing a high type of work.

B. C. Land, Pastor.

A SOUTHWESTER

Texas is a fine state with big hearted people. I came to the South Western Baptist Seminary a stranger but in a few hours I felt at home. This is the finest bunch of men and women I ever met. There are several different nationalities represented here, we have about thirty Russians in school here.

It is wonderful to come in close contact with men from nearly every state in the union. There is a fine spirit of fellowship among the students. We have about eight hundred on roll, and they can make a noise when Prof. Reynolds gets hold of an old song in chapel. It is fine to attend the class in Evangelism here taught by Dr. L. R. Scarborough. He sure is a sweet spirited man. There are about four hundred in the class.

The student has the opportunity of listening to some of the best speakers of the state and other states. A few nights ago we had the privilege of listening to Gov. Pat Neff speak in chapel. He is a Baptist and one of the finest speakers I ever heard. I wish every state in the union had such men for their governors.

I am always glad to get the Baptist Record and see what the Baptists are doing. I long to be back in Miss. some day and visit old Miss. College.

Blessings on the Editor of the Record and its readers.

W. C. Stewart.

P. S. We have about fifty Mississippians in the Seminary here this year.

FELLOWSHIP

On the fourth Sunday in March, 1922, Fellowship Baptist Church Jasper County, Miss., held their first service in their handsome new building, equipped with a new piano. At nine o'clock the clouds rolled back and the Sun came out and a large crowd gathered. Everybody seemed happy and filled with joy and the Holy Spirit. The Song Service lasted for thirty minutes. Then prayer was offered by the writer, and Services were turned over to the Pastor, Dr. R. A. Venable, of Meridian who preached from the 12th chapter of 1st Corinthians, for as the body is one and hath many

members. Everybody enjoyed the sermon delivered so plain and simple. Opportunity was given for membership. One came forward and united with the church. After the benediction everybody went away happy to think they had worshipped back on this sacred spot once more. There has been a church located on this ground nearly 100 years, the old building was blown away April 20, 1920 by a cyclone and services have been held at the school building 2 miles away.

D. P. Bogan.

McHenry

The revival meeting began at the McHenry Miss. Baptist church on Mar. 23rd and came to a close on Mar. 31st. We were blessed through the meeting with showers of spiritual blessings. Our regular pastor Bro. A. C. King of Lyman, Miss. did the preaching, the singing was conducted by Bro. Starns of McLain, Miss. they were greeted with extra large crowds at both the morning and evening services. They were 8 additions to the church, 1 by baptism and 7 by letter. Every body enjoyed the services so much. The church was greatly revived and benefited and great good resulted from the meeting and we feel that our town has been very much benefited. We all hated to see brother Starns leave and he carried our best wishes with him as he returned to loved ones and home.

Yours truly,

C. W. Burkhart

IS THIS FAILURE?

I know a man of almost forty who owns none of this: land, house, horse, cattle, car nor a bank account. He is by nature a wanderer and there are those who say that his life has been a failure because he didn't settle down and accumulate these things and yet he never forgets to be friendly when he sees another needing friendship; his pleasant "good morning" and the cheery words he speaks brighten the day for his fellow-man; the thoughtful little things he does and his buoyant smile win a place in the hearts of tired mothers and little children; his clean straight life, his bigness of heart and broadness of mind, his loyalty to his friends and his kindness to strangers have given me a glimpse of Heaven. Can any man or woman live a life like this every day and be a failure? Why do so many people always measure success by dollars and cents?

"Puzzle Girl."

THE ALABAMA AND VICKSBURG RAILWAY SOUTHERN RAILWAY SYSTEM

SOUTHERN BAPTIST CONVENTION JACKSONVILLE, FLORIDA, MAY 17TH-22ND, 1922

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Lv. Jackson	A & V No. 2	11:00 P. M.	May 15th.
Lv. Birmingham	Sou. No. 30	10:30 A. M.	May 16th.
Lv. Atlanta	Sou. No. 9	8:45 P. M.	May 16th.
Ar. Jacksonville	Sou. No. 9	8:00 A. M.	May 17th.

For information concerning round trip fares, sleeping car fares and reservations, address B. Anderson, Ticket Agent, Jackson, Miss., or the undersigned.

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## ALUMNI MISSISSIPPI COLLEGE

There will be a reunion at Clinton, May 23rd during commencement week of the following classes. A specially attractive program of speeches has been arranged. The classmen are:

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Rev. J. R. G. Hewlett, Charleston

Prof. M. Latimer, Clinton.

E. N. Lee, Moss.

M. McCullough, Eastland, Texas.

N. R. McCullough, Hattiesburg.

Rev. E. S. P'Pool, Hattiesburg.

C. C. Stingly, Sumner.

E. W. Taylor, Hazelhurst.

Prof. W. N. Taylor, Clinton.

J. H. Venable, Miami, Okla.

Hon. F. M. Bailey, Oklahoma, City.

## Class of 1902.

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Chas. R. Berry, Tupelo.

Julius Berry, Atty, Booneville.

H. M. Collins, Cheneyville, La.

W. R. Cooper, Columbia.

M. A. Ellzey, Memphis, Tenn.

Rev. Madison Flowers, Jackson.

J. B. Futch, Jackson.

Paul Holland, Hollandale.

S. L. Hollingsworth, Hanson, Okla.

Prof. J. L. Johnson, Hattiesburg.

H. J. Jones, Flora.

Nat Owen, Gulfport.

Floyd Perkins, New Orleans, La.

Co. I. C. Freight Depot.

S. G. Salter, Clarksdale.

E. J. Scott, Tylertown.

Rev. Tom Tomlinson, Midnight.

Hon. L. A. Whittington, Natchez.

C. W. Mortimer, 17 Battery Place, New York City.

## Class of 1912.

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Dr. W. H. Anderson, Booneville.

Clyde Blankenship, Bay Springs.

J. C. Brent, Biloxi

Randall Dees, Crystal Springs.

Prof. L. R. Ellzey, Brookhaven.

Rev. O. P. Estes, Picayune.

W. E. Fortinberry, Arm.

Prof. B. L. Grice, Brookhaven

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For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

Mrs. Mary Belle Stewart.

On April 8th, came the sad news of the death of a star member of the Monticello Baptist Church—Mrs. Mary Belle Stewart. She was sick but a short time. Her Christian associates held her in highest esteem. One of our W. M. S. Circles bears her name. Her step-children called her blessed. She was mother of two daughters—Mrs. Blanche Conn and Mrs. Shelly Lee Rhymes.

She was born May 6, 1858; was baptized into Damascus Baptist Church in

early life; married M. A. Stewart 1888. She was buried at Crystal Springs her former home. Rev. J. P. Harrington and Dr. Caldwell assisting her pastor. May the Author of the Christian life comfort the bereaved.

Her Pastor,

C. E. Bass.

A GREAT EVENING AT MAGEE  
T. J. Moore.

Auber J. Wilds had been this way a few weeks before and led our young people in the study of the BYPU Manual.

Fifty-six diplomas and seals had been sent to the pastor for awardment.

The pastor gave over the evening service to the B. Y. P. U. We have Seniors, Intermediates and Juniors. The program consisted, first, "How modern Mission started" by the Intermediates. Cary and Fuller and their associates were given in drama making a good impression.

Second the Seniors gave the play sent out by S. S. Board. It was well rendered, and made a deep impression.

Third and last was the giving out of diplomas by the pastor. It was a great evening.

## WHAT TO WEAR

As a subscriber to the Baptist Record I noted with approval the article of Bro. Phillips, a week or two ago, calling attention to the uniforms worn by school boys in their games of basketball.

I have been thinking about this matter a great deal and have heard it discussed by a great many others and it seems to be the universal opinion among our people that the present uniforms worn by players should be prohibited on school grounds.

I am a trustee of the Agricultural School of Simpson County, and our board at a recent meeting entered an order on our minutes prohibiting the use of the present uniforms either by our boys or any visiting team on our school campus. We see no reason why boys should be permitted to parade themselves before the women and young girls in bare limb—a garb that would not be countenanced anywhere else.

I have never seen the boys from our Baptist Colleges in a game of basketball, but if they wear the same kind of uniforms usually worn by high school players, I think that those in control should put the ban on it. Because the example is bad, when everything emanating from our colleges, whether it be educational, religious or in the fields of athletics, should be elevating in example and precept.

Very truly,

C. E. Armstrong.

R. F. D.

Pinola, Miss.

## AMEN!

I want to say Amen to Bro. B. E. Phillips of New Hebron, Miss. in regard to the Athletic dress or undress rather. I have been wanting some one to write an article on this for some time. I am not kicking at athletics at all. Athletics is all right in its place, but I think it best to put on more

clothes to cover the body more decently.

I also think it would be a good idea for the ladies to put on more clothing when they go out in public. Any way they could let what they do have on extend higher to the neck, and lower to the feet.

Member of Pleasant Hill Church.

Pinola, Miss.

## S. O. S.

Two hundred and eighty five dollars (\$285) must be raised within the month of April to pay for a piano for one of our Baptist Convention schools, and as I am a Mississippian, I am asking that as Many readers of the Record contribute as will. The plan is to get \$1.00 from each of 285 people. The purpose is a good one, as this institution is one of the best of its kind. Crosby Academy is filled with some of Tennessee's finest young people. Reader will you help yourself by helping these noble girls and boys? If so, send your \$1.00 to (Miss) Blanche Crausby, Crosby, Tenn. Crosby Acad.

In loving remembrance of Eld. J. C. Buckley who died April 2, 1921:—  
Dear Papa:

Just one year ago you left us.

And went to live on high:

In God's Holy City of Love,  
To mansions in the sky.

Thy going away was sudden.

Like Elijah of old:

You are gone for God took you,

Tenderly in his fold.

Thy years were three score ten and four,

But like God's servant of old;

Thy strength was not abated,

Neither were thy steps slow.

We miss thee in the home,

As well as in the pew;

And every where we go,

We are always thinking of you.

In Heaven we will meet thee,

When our work on earth is done;

And spend eternity with thee,

In that Beautiful Land of Love.

Daughter,

Mrs. Jeanella Little

Pinola, Miss.

The Eighth Annual Convention of The Mississippi State Music Teachers' Association Holding a Joint Session with The Mississippi Federation of Music Clubs, Meridian, Miss., May 9th 10th, 1922.

Business sessions, Fore and afternoon of 9th

Artist Program, Evening of 9th.

Contest, Fore and afternoon of 10th.

Russian Symphony Orchestra, Evening of 10th.

Teachers and Club Members urged to attend.

Association President, Miss M. B. Austin, Edwards, Miss.

Club President, Mrs. Chas. E. Beers, Laurel, Miss.

The Great Southern Hotel Meridian,

is making special rates for the convention.

WANTED: Three people from North Mississippi to make trip with myself and wife in car to Southern Baptist Convention Jacksonville, Fla. \$25 each Three Kin people \$100.

W. L. McElroy, Baldwin, Miss.

## OBITUARY

On the 31st day of Dec. 1921, God in his infinite wisdom saw fit to call from our midst a neighbor and friend, Sister LaHella Mason of McDonald Church, Neshoba, County.

Early in life she gave her heart to God, and lived a faithful member throughout her life, being nearly 70 years old at the time of her death. She was always found in her pew at church. No weather was too cold or severe to keep her from attending her regular church services and always a liberal giver to the cause of her Master. She was faithful in her W. M. U. work.

During her illness, which lasted several months, she showed unfaltering patience, never complaining, and she will be greatly missed in our church and community.

We extend our love and sympathy to the bereaved companion and family, and point them to the great Comforter that doeth all things well.

Written by her friends of W. M. U.

Mrs. J. M. Cooper.

Mrs. Bettie Mason.

## WHEN CONVERSATION FAILS

Do you ever have guests in the evening?

Do they ever get sleepy before it is time to go home?

Are you ever a guest in the evening?

Do you ever get sleepy before it is time to go home?

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## STUNTS.

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By Helen Durham.

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## East Mississippi Department

### NOTES AND COMMENTS.

Rev. W. Spears of Neshoba County, and Mrs. Della Clark were married last week. Here is wishing for them a happy life together.

Rev. Rufus Beckett of Philadelphia, will preach the commencement sermon of the Woman's College in May.

Mrs. Winstead, an aged lady living in Philadelphia, the widow of Rev. A. Winstead, fell and hurt herself a few days ago. She has been in a serious condition since. Rev. A. Winstead was for many years one of the leading Baptist preachers of east Mississippi and did great work in Neshoba and surrounding counties. He has been dead for some 20 years.

Rev. Rufus Beckett visited a number of churches in Neshoba County last week in the interest of the 75 million campaign and missions. He is receiving good response and the outlook is hopeful.

Rev. C. V. Barnes, of Noxapater, is the bright young pastor at Stallo. He was with us in our rally at that place and his people responded to the call for help for the work. Bro. Barnes' people love and respect him.

Dr. R. A. Gunter is to be with the Board meeting of the Neshoba County Baptist Association which will be held with Salem Church, near Burnside on the 15th Sunday and Saturday before in April. Bro. N. T. Tull, Miss M. M. Lackey and others are expected to be there also.

Some seem to think too much was said when it was said and emphasized that "A Baptist's pledge should be as sacred as a U. S. bond," or words to that effect. Of course we referred to those who were possibly able and would not. So by way of apology I will say that the pledge of a Baptist should be more sacred and binding than a U. S. bond because it is a vow to God, as well as to man.

Bro. Earnest Bassett, of Philadelphia Baptist Church, left Monday for a government hospital where he goes for treatment for lung trouble. Bro. Bassett is a good Christian boy and we wish for him a speedy recovery. He was one of the boys who crossed the sea in defense of his homeland in the late war, returning safely only to be stricken with the dread malady.

R. E. Breland.

Most any man can be an editor. All the editor has to do is to sit at a desk six days a week, four weeks a month and twelve months in a year, and edit such stuff as this.

"Mr. Jones, of Cactus Creek, let a can-opener slip last week and cut herself in the pantry. While Harold Green was escorting Miss Violet Wise from the church social last Saturday night a savage dog attacked them and bit Mr. Green on the public square. Mr. Frang, while harnessing a bronco last Saturday, was kicked just south of his horn crib."—Yarmouth Light.

## Sunday School Department

S. S. LESSON, APRIL 23.  
R. A. Venable.

Lesson Text. 2 Chronicles, 26:3-5, 15-21.

Relative Readings, Num. 12:1-15. Deut. 8:11-14. 2 Kings 5:5:20-27. 2 Chron. 25. Jer. 9:23-24.

### A LIFE WELL BEGUN RUINED BY PRIDE

The Golden Text: "Pride goeth before destruction and a haughty spirit before a fall." Prov. 16:18.

Introduction: Uzziah was the Son of Amaziah and grand son of Joash. He was chosen by the people to be king of Judah when he was sixteen years old and reigned fifty two years. His mother was a Jerusalemite, named Jecoliah. The condition of the kingdom was bad when Uzziah came to the throne. He addressed himself to the task of building up his country and people. He met with a large measure of success under the divine favor, but marred all of his achievements in the end by one profane act.

1. The first years of Uzziah's reign. (1) It is said of him, "He did that which was right in the sight of the Lord, according to all that his father Amaziah did." (ver. 3) The standard of conduct by which the young king's life was measured was the highest possible, "the sight of the Lord." The low standard of morals is in constant evidence in all the walks of life. The principles of eternal rectitude are displaced, and expediency, custom, convenience, personal interest and sensual indulgence, become controlling. To have God's approval ought to be the controlling purpose in the conduct of all men. Duty, to God, to all men, and to ones self, in church, in civil, social and business life are all embraced in doing "right in the sight of the Lord." The ethical standard of life needs to be emphasized in these days of moral laxity and lawlessness, policy, palaver and putrefaction.

2. Uzziah followed the example of his father in right doing, as an inspiration and pattern of right conduct. The heritage of a good example is the best estate any one can leave to his children. Perverse is the son who does not walk in the footsteps of an exemplary father. Depraved is the son or the daughter who will degrade and corrupt the parent life within them. How poorly are many excellent parents represented by their children.

3. Uzziah had the wise counsel of a good prophet. "And he sought God in the days of Zechariah, who had understanding in the vision of God." (ver. 5). Zechariah lived so close to God, that he saw and heard much that was not disclosed to Uzziah. That is God's way. He unfolds his plan to an inner circle and through these he speaks to the outer circles. The young king, Uzziah came under the guidance of a great soul, endowed with spiritual intuition, whose words were the articulate wisdom of the invisible God. Company with the good and the great in the kingdom of God and you will learn much, not in the books.

4. The king began well, but like many since and before his time he

came to a bad end. "As long as he sought the Lord, God made him to prosper" (ver. 5.) He subdued the enemies of his kingdom on the west and the east, he developed the agricultural interest, and built up the wealth of his country; he provided an armament of defense against the invasion of his enemies and brought peace, prosperity and safety to his people. He gave great strength to the kingdom and brought it to the front rank among the adjacent kingdoms. He enjoyed a prestige and wielded an influence, surpassing his predecessors on the throne of Judah. The source of his splendid achievements, was the God of Israel. "So long as he sought the Lord, God made him to prosper." And his name spread far abroad, for he was marvelously helped, till he was strong." (ver. 5, 15.) In fellowship with God, he met the tasks of life and with unerring precision, in humility and faith unwavering, he pressed on from one achievement to another, crowning his reign with glory and honor. "As long as he sought the Lord," God and man allied in a common cause are invincible. God and man in covenant compact are the hope of humanity and the only guarantee of the uplift and progress of the race, and the safeguard against the forces of evil. To leave God out of life is to line up with the chaotic forces of ruin. Such a life is a blight and leaves to the world a heritage of evil.

2. The last years of Uzziah's reign. It is a pathetic portrait in the last verses of our lesson. We have seen Uzziah during the first years of his reign administering the affairs of his kingdom in the fear of God, advancing the best interest of his people, adding luster to his name and strength and influence to his kingdom. We could wish a career so promising might continue to the end of his life. The onward and upward movement of Uzziah comes to a pause and then a retrogression which registers his name among those whose moral derelictions invite the condemnation of men and the anger of God. "But when he was strong his heart was lifted up to his destruction; for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the altar of incense" (ver. 16). Success has its perils, its temptation. It throws open the door of the heart for the entrance of deadly enemies. Pride marches at the head of this band lying in wait to destroy. Uzziah fell a victim to this deadly foe. It was not idolatry, nor sensuality, nor ferocity, and murder but pride which brought down the curse of God. This pride prompted the king to defy the express commandment of God. The priestly functions which he arrogated to himself threw to the wind the sanctity of the temple and its service and dishonored the God of his fathers. He was not satisfied to be king alone, under the guiding hand of God, but aspired to be the supreme pontiff in open violation of the divine economy. He would bring church and state under the control of the crown.

The sacrilegious procedure of the king discloses him in the temple offering "incense at the altar of incense" according to Josephus he was dressed in priestly attire; but before his profane attempt was consummated "Azariah the priest went in after him and with him fourscore priests of the Lord, that were valiant men" (ver. 17). These brave priests keenly felt the enormity of this usurpation of priestly prerogatives, and in the fear of God and in vindication of the sanctity of the Lord's house, ready to meet any emergency, they denounced the king's profane conduct and bade him leave the house (ver. 18). The sanctities of life and especially, the sanctity of divine worship, sometimes, demands a vigorous and courageous rebuke. The wrath of the king was of no account, compared to the issue involved. The lack of serious thoughtfulness and reverent demeanor in our religious assemblies is the bane of our modern worship. The indignation of the priests and the severe rebuke of this profane desecration, provoked the defiant wrath of the king. While standing by the altar, with censer in hand, convulsed with anger, the wrath of God fell upon him. "The leprosy even rose up in his forehead, before the priest in the house of the Lord." (ver. 19). God vindicated the sanctity of his house and service. He set the seal of condemnation upon every infraction of his commandments, and upon every profane effort to change the form and order of the divine economy. The appearance of the leprosy upon the forehead of Uzziah, strengthened the purpose of the priest to drive him from the temple. "And they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him." (ver. 20). Poor King, his proud heart was now humbled; he entered the sacred shrine with the dignity and haughtiness of a monarch, the resident of the royal palace, but emerges from the sacred enclosure dismantled with the curse of God upon him. The brow that had borne the crown, now wears the mark of God's avenging wrath. Driven not only from the temple, but from the throne, he becomes the denizen of the leper house, doomed to isolation to the end of his life. "And Uzziah, the king was a leper unto the day of his death, and dwelt in a separate house, being a leper." (ver. 21). The scepter has fallen from his hand the days of usefulness are gone, his aspiration, his ideals, his ambitions have all passed away forever. One may go so far in sin as to destroy forever all that makes life worth living and sends into an eclipse the fast star of hope here and hereafter.

### MYERS

Mrs. Eliza Jane Myers born July 3, 1856, died Feb. 14, 1922. She was married to Ruben Myers Jan. 21, 1875. To them were born 9 children, 5 girls and 4 boys. She professed faith in Christ and joined the Baptist church 1902. She was one of our best women at Line Creek. She died in the Baptist Hospital, Jackson, Miss. One of her greatest gifts to this world was her noble Christian children. May the Lord comfort her beloved husband and children. She was buried at Line Creek. Service by her pastor, D. W. Moulder.



## PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

### COURT PROCEEDINGS.

The chain of court proceedings is made up of five principal links; Arraigning, indicting, prosecuting, convicting and sentencing. All these are essential to reach full justice.

It may not be out of place here for one of fifty years' observation to say that he has seen justice aborted by the weakness of these links, sometimes one, sometimes two, three or four, and sometimes all in one case. The fact can not be ignored that many officers fall far short of reasonably performing their duties. This fact is discouraging to good citizens who have trusted these officers. These officials take a solemn oath to discharge their duties according to law and evidence. An honest man can not take such an oath and then disregard it.

Furthermore these officials are well paid out of the honest earnings of the good citizens of the state. The naked truth is that, with rare exceptions, these men receive more money for their services than they could command in other positions. Otherwise they would accept other positions. It is altogether bosh for these officials to proclaim it abroad while canvassing that they are seeking public places from patriotic motives. Pure patriotism is a rare commodity in any circle, much less in political operations.

In these days of predominant sentiment and dangerous laxity everywhere it is highly important that each link in judicial proceedings be strong and unyielding. Americans need a deepening of conviction in regard to the sanctity of an oath and the dignity of

law. Without arraignment there will be no indictment; without indictment there will be no prosecution; without prosecution there will be no conviction; and without conviction there will be no sentence.

It is a deplorable fact, that in some, if not most, of the recent courts, both county and federal the weakest link was the bench. In altogether too many cases while the work of apprehension has been well done; the indictment properly made; the prosecution successful; and the convictions promptly secured, the bench has fallen down in passing sentence. Example: A man is charged and arrested for violating the federal prohibition law, promptly indicted by the grand jury, prosecuted by the District Attorney, convicted as charged by the jury only to see the strength of the chain broken by the mere nominal sentence of the judge.

When a man who according to the law and testimony might have been fined \$500.00 or more and sent to the federal prison for a term of months is fined the measly little sum of \$25.00 without cost, the law-abiding citizen is discouraged, while the law violator is encouraged to continue in his lawlessness, and the law lies bleeding and trampled under foot of the vicious and the ends of justice defeated.

O tempora, o mores. Truly this is a time for mourning and humiliation. Every vital interest of state and nation is crying loudly for rigid law enforcement, and some judges are fiddling while Rome burns. It is certainly true that the chain of court proceedings is no stronger than the weakest link.

Dr. W. T. Young,  
Corinth, Miss.  
Just A Word of Appreciation.

Please permit me this word—NOT of introduction, for he is too well known, but of appreciation for the coming of Dr. Young to our section of the country.

Dr. Young is a native of Tennessee an A. M. and D. D. of Union University; a Th. M. of Louisville but has spent his very useful life within the Northern Baptist Convention territory. It is a joy to have him return to the Southern Baptist Convention and so near his native state.

From the Seminary Dr. Young went to Ann Arbor, Mich., where he had a most eminently successful ministry of twelve years. He inaugurated movements there among the student body that has since been taken up by the Denomination of the state.

From Ann Arbor, he was called to Detroit First Baptist Church. Here he led them in erecting their magnificent house of worship and in his seven years there, he saw the membership treble, and the offerings quadruple. In 1913 he came to Columbia, Mo., another college town, where he has enjoyed a continuation of his successful ministry.

Dr. Young is not only a preacher of marked ability and a pastor of eminent success but an author of several

very helpful books.

Corinth, Mississippi, and our whole Southland is to be congratulated on the coming of Dr. Young to our midst. We would put Corinth on notice, however, that they had better be good to him. Chattanooga was trying to make it attractive for him here. She may succeed at a later date.

Wm. S. Keese,  
Chattanooga, Tenn.

### GREAT REVIVAL

The Solomon-Armstrong Party has just closed a great meeting in the beautiful city of Waxahatchie. This city is in the heart of the black lands of the great state of Texas. It is the largest wagon cotton market in the world. It is a city of magnificent churches, beautiful residences, broad paved streets, and a great school system. The schools require their pupils to go to their respective churches one hour every Friday morning for Bible study. They are given credit for this work in getting a diploma. It is the best system in the United States. The Presbyterian school Trinity University is located here.

The First Baptist church is one of the great churches of Texas.

Dr. J. H. Pace is the efficient and successful pastor. Our crowds were great from start to finish. We were there two weeks and had 85 for bap-

tism and 21 by letter. A good many joined the other two Baptist churches.

Thirty two young men and women consecrated themselves for special service in the service we had to "call out the called."

We are now at Fort Worth with Bro. Frank Sherman who was at one time pastor at Senatobia, Miss., in a two weeks meeting in the Polytechnic Baptist Church. We go from here to San Angelo, Texas, return to Dallas San Angelo, Texas First Church, J. F. Lyons, Pastor. After the convention we will return to Dallas for a great tent meeting and then we go to Bogalusa, La., for a three weeks meeting.

We crave the prayers of our good Miss. friends.

E. D. Solomon,  
1132 Carrollton Avenue,  
New Orleans, La.

### CONCERNING RAILROAD RATES TO THE JACKSONVILLE CONVENTION.

The Jacksonville Publicity Committee of the Southern Baptist Convention takes great pleasure in announcing the following completed arrangements with the Transportation Companies relative to the next Convention session which to be held beginning May 17th, in this City.

Excursion tickets will be sold on the basis of one and one-half fares for the round trip to Jacksonville from all points in the Southeast; selling dates May 13th to 19th inclusive, with final limit to reach original starting point not later than midnight of June 10th, 1922. The extension of the original final return limit to June 10th has been granted by the Railroad Companies in order to enable the delegates attending this meeting to make side-trips in Florida after the Convention adjourns, if they so desire. It will be noted that they now have over two weeks' latitude for this purpose after the adjournment of the Convention.

In connection with the side trips we are authorized to announce that the Florida East Coast and the P. & O. S. Co. will put on a special excursion rate of \$37.84 from Jacksonville to Havana and return for this occasion. This is the regular one way fare for this trip, and is a most attractive rate. The Transportation Committee is in correspondence for visitors to make special trips into Florida after the adjournment of the Convention. These arrangements will be published as they are completed. Every effort is being made to give ample opportunity for all messengers and visitors to see the beauties of the Land of Flowers.

### DIED

Sister J. C. Tidwell died at her home in Prescott Ark. Mar. 12th, 1922. Her remains were brought to Tom Nolen, Miss., and laid to rest in the Ebenezer Cemetery. Deceased was a member of Shady Grove Baptist Church, was a consecrated Christian, loving companion and mother. She is survived by her husband, one son, and four daughters beside a host of relatives and friends.

The funeral was conducted by the writer.  
J. W. Eldson.



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## *Reflect on These Facts!*

- FACT 1. The Foreign Mission Board was instructed by the Southern Baptist Convention greatly to enlarge its work. It has acted on this instruction and not without it.
- FACT 2. The larger program is a glorious success.
- FACT 3. Notwithstanding the larger program and the extraordinary world conditions, the Foreign Mission Board has kept out of debt.
- FACT 4. In order to keep out of debt, it has been necessary for the Board to conduct this great enterprise with an exceptionally small office force, practice the severest administrative economy, cut the estimates of the missionaries in amounts which total this year \$1,205,394.00, and leave many of the missionaries discouraged and dissatisfied because the Board did not give what they needed and what they expected.
- FACT 5. God has given us for the fields a young army of consecrated men and women who cannot do their work without houses to live in and equipment for service. There are fifty more who want to go to the fields, but the Board cannot afford to send them with its present receipts, and they cannot afford to go unless the Board can supply them with homes and implements of service.
- FACT 6. The 75 Million Campaign was expected to yield 4 Million Dollars a year to Foreign Missions.
- FACT 7. Last year this Board received \$2,399,392.43 which was \$1,600,607.57 short of the 4 Millions.
- FACT 8. To date the Board has received 68 8-10 per cent of the amount received for the same period last year.
- FACT 9. This creates a crisis. Unless Campaign pledges are paid and the Foreign Mission Board receives its share of them, it will, in spite of all economies and cutting of estimates from the fields, be forced into a great debt and great disaster for the work, and this just at the time when God is giving Southern Baptists their greatest opportunity. when their work is most prosperous, and when the things for which they stand and the work which they love will suffer most if their foreign mission program is allowed to fail.

## *Think on These Things!*

*Pray for the heroic courage to do your duty at whatever sacrifice.*